THE QUR'AN'S NUMERICAL MIRACLE: HOAX and HERESY

BY

ABU AMEENAH BILAL PHILIPS

AL FURQAN PUBLICATIONS

بسم الله الرحمن الرحيم

THE QUR'AN'S NUMERICAL MIRACLE: HOAX AND HERESY

إعجاز القرآن العددي: بين فرية و ردّة

by
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FOREWORD

One of my students gave me a video-taped copy of Ahmed Deedat's presentation of Dr. Rashad Khalifa's theory of 19 being the miraculous numerical code of the Qur'an[1]and asked my opinion of it. Although a good friend of mine, Abu Bilal Mustafa al-Kanadi, who is doing his M.A. thesis on Numerical Exegesis of the Qur'an, had previously mentioned to me that the theory was based on falsified data, I reserved comment and instead showed the tape to my grade 10, 11 and 12 classes and asked their opinion about it. Most students were thoroughly convinced of its authenticity, so I made the issue a research project for my grade 10 students and supplied them with a copy of Ahmed Deedat's book on it entitled, *Al-Qur'an The Ultimate Miracle,*[2]as well as facts and figures from Dr. Rashad Khalifa's own book on the subject, *Quran: Visual Presentation of the Miracle.*[3]Most of the students enthusiastically embarked on the project of checking the accuracy of the data. Some initially used an I.B.M. program in which the whole Qur'an had been loaded, however, the program proved to be unreliable and thus most of the crosschecking and counting had to be done visually. Their research uncovered many inconsistencies and errors which raised doubts in their minds about the authenticity of the whole theory. When I confirmed their doubts and informed them of some of Dr. Khalifa's heretic claims, most of them concluded that the theory was totally false and that something should be done to inform others. At this point, I considered writing a thorough refutation of the theory, but I was told that a number of articles and booklets had already been written so I gave up the idea. During this period I also came across a plea written by a reader of the magazine, *"Islamic Horizons"* for clarity on Rashad Khalifa's claim.[4] There was a reply in the issue of the magazine,[5] however,

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1 The title of the tape was "Al-Qur'an, A Visual Miracle."

2 Ahmed Deedat, *Al-Qur'an The Ultimate Miracle,* (Durban: The Islamic Propagation Centre, 1st ed. Feb. 1979).

3 Rashad Khalifa, *Quran: Visual Presentation of The Miracle,* (Tucson, Arizona: Islamic Productions, 1982)

4 *"Islamic Horizons"* (Plainfield, Indiana: Islamic Society of North America), Jan.–Feb. 1987, Vol.XVI, No. 1–2, p.8

5 Ibid., p.14

it did not tackle the core of the claim to my satisfaction. I then gathered what I could of the articles and booklets, much of which was from South Africa, but, to my disappointment, I found them to be more emotional than factual. Most dealt with only a few of Dr. Khalifa's claims, many had errors in their rebuttals and perhaps the most comprehensive of them all was written in very poor English. Consequently, I decided to make a thorough study of the theory in order to present comprehensive factual refutation of its claim.

I would at this point like to thank all those who contributed to the preparation of this booklet, especially my grade 10 class of 86/87 at Manaret ar-Riyadh School. And of those who took part, special mention goes to Omar al-Musa, Ahmed Qteishat, Ghassan Kashmiri, M. Akif Rahman, Mohammed Tahir Qureshi and lastly Syed Osman of Grade 6A.

May Allah accept this effort as one done solely for His pleasure in defense of His religion, Islam, and make it reach and benefit those who are in most need of it.

Abu Ameenah Bilal Philips
Riyadh, 30/6/87

INTRODUCTION

History teaches us that whenever a deviant wishes to distort Islam, he deceptively presents himself in the initial stages as a firm defender of the faith in order to attract followers and gain popularity among the masses. It should also be noted that if he introduces a new idea or a controversial issue as a drawing card, it must have a portion of truth in it otherwise his deviation would be obvious from the outset, and no one would acknowledge him. For example, deviant Shiism's call has always been for the protection of the rights of *Ahl al–Bait* (the Prophet's (ﷺ) family) as a guise for declaring the apostasy of most of the Prophet's companions, defaming his wives and consequently denying prophetic traditions which they conveyed. Ghulam Ahmed, founder of Qadianism, initially wrote articles in defense of Islam against Hindu and Christian missionary claims[1] before declaring his own Prophethood; Elijah Muhammad called black Americans to Islam and the Qur'an, but what he give them was a concoction of racist fantasies and fables in which black men became gods and white men were devils created by the black gods. Similarly, Dr. Rashad Khalifa's stated aim from the time he first presented the miraculous 19 theory till recently was to physically prove two things: 1. that the Qur'an is God's final message to the world, and 2. that the Qur'an was perfectly protected from the slightest distortion, addition or loss[2]. However, since then he has cancelled the second aim by claiming that the last two verses of Surah at–Taubah (the ninth chapter) were fabricated,[3]and has interpreted the first to mean that only the Qur'an alone should be followed and anyone who follows the Sunnah (the compiled say-

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[1] Ehsan Elahi Zaheer, *Qadiyaniat,* (Lahore: Idara Tarjuman al-Sunnah, 1977) p.156–7

[2] See the Flyer entitled "Computer Discovers a Secret Numberical Code in the Qur'an" and *Quran: Visual Presentation of The Miracle,* (Tucson, Arizona: Islamic Productions, 1982) by Rashad Khalifa page 247.

[3] *Muslim Perspective,* March, 1985, Published monthly by Masjid Tucson, p.II, "The computer exposes an historical crime. Tampering with the word of God. Two false verses unveiled in Qur'an." p.4, "Nine violations of the Qur'an mathematical code were discovered... All nine violations have been found in the last two verses of Sura 9."

ings and actions of the Prophet (ﷺ))is a pagan, idol worshipper.[4]

The initial presentation of Dr. Rashad Khalifa's seemingly amazing findings in his book entitled, *The Computer Speaks: God's Message to the World*,[5] took the Muslim world by storm. Most Muslims readily accepted Dr. Rashad's claims as it had the aura of science about it and his stated aim was to prove the divine origin of the Qur'an and the purity of its text which are both among the basic tenets of Islam. However, many religious scholars who heard it had serious reservations about accepting it. For example, prior to 1981, the Pakistani scholar, Maulana 'Abdul Quddus Hashimi, rightly pointed out the fact that the pseudo-science of numerology was a product of ancient mythology and as such had no place in Islam. He also condemned the widespread use of the number 786 to represent the 'Arabic formula' *Bismillaahir–Rahmaanir–Raheem* (In the Name of Allah, The Beneficient, The Merciful) as well as the use of numerical equivalents of Qur'anic verses and chapters in the preparation of amulets commonly known as Taweez. After referring to ancient reverence of 19 and its appearance among deviant Shi'ite sects like the 9th century C.E. Karamatians, he concentrated on the 19th century Shi'ite off–shoot, Bahaism, in which 19 is glorified as the central core of the universe since the founder of Bahaism, Ali Muhammad Bab, was born in 1819 (1+8+1+9=19). He concluded by stating that if 19 has any religious significance, it belongs to Bahai thinking as the Bahai religious calendar has 19 months consisting of 19 days each and 19 can be found in all Bahai premises written on walls and even embossed on chairs.[6] On the other hand, the vast majority of common people who heard or read of the theory eagerly and blindly accepted Dr. Rashad's discovery.

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[4] Rashad Khalifa, *Quran, Hadith and Islam,* (Tucson, Arizona: 1982, Islamic Productions), eg. p.88 "When we seek 'religious' instruction from Muhammad or any other sources beside God, we support Satan in his claim that God needs a partner." See also Rashad Khalifa's mistranslation of the Qur'an, *Qur'an: The Final Scripture,* (Tucson, Arizona: 1981, Islamic Productions), p.191, footnote 17:46, "When you exhort the idol worshipper who advocate 'hadith' and 'sunna' to follow the Qur'an alone as stated in this verse, "they run away in aversion."

[5] The earlier 200 page edition was entitled, *The Perpetual Miracle of Muhammad.*

[6] *Impact International,* 9–24 October, 1981, p. 14. See also the pamphlet, *In Defense of the Qur'an and Sunnah,* published by Majliss of Al-Haq Publication Society, pp.8–11.

Foremost among them was the internationally known Islamic debator, Ahmed Deedat, who enthusiastically began spreading Rashad Khalifa's findings to all corners of the world. In 1979, Mr. Deedat published a 75 page booklet entitled,*Al–Qur'an the Ultimate Miracle,*[7]in which he presented a summary of Rashad Khalifa's data and arguments. One of Mr. Ahmad Deedat's public lectures on this topic was also video taped and distributed world–wide under the title,"Al–Qur'an, A Visual Miracle."[8]

However, in recent years, Dr. Khalifa began to publicly make some heretical statements beginning with his claim that he had calculated the exact date of the Day of Judgement using numbers and multiples of 19 found in the Qur'an.[9]Consequently, most of his admirers in the Muslim world, including Mr. Deedat, were forced to denounce him and disassociate themselves from him. Doubts about the correctness of his initial premise of 19 being the mathematical key to the Qur'an were then raised and a number of emotional articles were written against both him and his theory. In fact, one of the leading scholars of Saudi Arabia, Shaikh 'Abdullah ibn 'Abdul 'Aziz ibn Baz, wrote a *Fatwa* (religious ruling) concerning Dr. Rashad's heretical claims in which he declared him an apostate.[10] During this period, Dr. Khalifa, who had given up his Egyptian nationality to become an American citizen and married an American convert, became entrenched in the U.S.A. and from his base in Tucson, Arizona, freely distributed copies of his monthly newsletter to all Islamic centers throughout the U.S.A. and Canada. He also built and continues to build a following among the new Muslim converts, whose Islamic knowledge is limited. Female

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7 This booklet has been reprinted in Pakistan by Sh. Muhammad Ashraf in 1982 and again in England in 1985, 20,000 copies were printed for free distribution.

8 It is No.11 in the list of Deedat debates distributed by the Islamic Center International, Durban, South Africa.

9 Rashad Khalifa, *Quran: The Final Scripture,* (Tucson, Arizona: 1981 Islamic Productions), p.177 footnote 15:86–88, "The seven pairs (verse 87, chapter 15) refers to the 14 sets of Quranic initials. As decoded by computers, the sets of initials are indeed 14 sets of numbers that add up to 1709, the number of years from the time of this Quranic revelation to the end of the world. See the book, *The Computer Speaks,* for details."

10 An English translation of the *Fatwa* can be found in the pamphlet *In Defence of the Qur'an and Sunnah* published by Majliss of Al-Haq Publication Society, P.O.Box 807044, S. Burnaby, B.C., Canada.

converts who feel restricted by Islamic dress codes and rules against free mixing with males are particularly attracted to his ideas by his rulings cancelling Islamic dress codes and allowing women to pray beside men in congregational prayer, etc. However, there also remains the question of whether the basis on which Rashad Khalifa's theory is built is valid as it continues to attract the unsuspecting and the ignorant. Hence, it is not sufficient to merely discredit Rashad Khalifa based on his many heretical statements, any one of which is sufficient to remove him from the fold of Islam. This controversy has to be laid to rest by a factual dismantling of its very base.

The present paper will challenge and disprove the vast majority of the fundamental 'facts' of Rashad Khalifa's theory as well as expose his deliberate falsification of data and alteration of the Qur'an to conclusively show that the theory of 19 as the numerical code of the Qur'an is a shoddily concocted hoax unable to withstand scientific scrutiny. However, before proceeding with the refutation of Dr. Rashad Khalifa's claim, the following summary of his theory has been prepared for those unfamiliar with its core issues.

According to Dr. Khalifa, there is a miraculous numerical code to the Qur'an based on its "first" verse *(Bismilaahir-Rahmaanir-Raheem)* which consists of 19 letters. This miraculous code is supposedly referred to in verse 30 of Chapter 74 (al-Muddaththir) which states "Over it are 19". Based on these two premises, Dr. Rashad claims to have discovered an intricate mathematical pattern involving 19 and its multiples throughout the Qur'an and especially in what he calls the Quranic initials which precede 29 chapters (*Alif. Laam. Meem,* etc.). From this discovery, Dr. Khalifa concludes that the complexity of this mathematical code's pattern in a literary work of the Qur'an's size is far beyond human capabilities, and that it alone constitutes the only real miracle of the Qur'an which proves its divine origin[11]. He further concludes that 19 and its multiples represent the key to the correct interpretation of the Qur'an and Islam and the reason why 19 was chosen is

[11] See Rashad Khalifa's presentation of his theory in the article 'Problem of 19' *Impact International,* 13 – 26 November, 1981, pp. 14–15.

that 19 means "God is One" which is the message of the Qur'an (19 = واحد =one).[12]

In the book, *Quran:Visual Presentation of the Miracle,* Rashad Khalifa overwhelms the reader with 247 pages of data representing 52 so-called "physical facts" each supported with pages of tables containing additions, multiplications and divisions of letters, words and verses from the Qur'an. This book, due to its size alone, is enough to convince the casual reader of its authenticity, as even a few errors would not be enough to counter the apparently extensive body of data to support the theory. However, under closer examination, it becomes evident that the 52 "facts" are in fact based on a relatively small number of principles and, as such, may be grouped together and refuted under a few general headings.

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[12] *Quran: Visual Presentation of The Miracle,* pp.70–73, 243
Note. This calculation is based on the *Abjad* system of numerology in which the letters of the Arabic alphabet are given numerical values. See chapter 9 for more detail.

1. INTERPRETATIONS OUT OF CONTEXT

In the compilation of his "facts", Rashad Khalifa freely takes verses out of their context in order to interpret them in an unorthodox manner and to create multiples of 19 where they do not exist. For example, when Dr. Khalifa presents his interpretation of verse 30 (Over it are nineteen) of Surah al-Muddaththir (no. 74) in his book, he precedes it with some verses taken at random from various parts of the Qur'an and misinterprets them in order to build his case. He makes the statement. "A great Secret will prove the authenticity and divine source of the Qur an", then he quotes verses 4-6 of Surah al-Furqan (no. 25):

> "The disbelievers said, 'This is a fabrication by him (Muhammad) done with the help of others.' Indeed, they have produced a blasphemy and a lie. They also said, 'Tales of the men of old which he has written down and are dictated to him morning and evening.' Say, 'He who knows the Secret of the heavens and the earth has revealed it. Surely, He is forgiving and merciful.'"[13]

Following that, he makes the statement, "This great Quranic secret is to be unveiled at a time subsequent to the era of the prophet Muhammad," and quotes verse 20 from Surah Yunus (no. 10):

> "They will say, 'If only a miracle were sent down to him from his Lord! They say, 'The future belongs to Allah. So wait! Indeed, I am waiting with you.'"[14]

He then turns to Surah al-Muddaththir and states; "THE SECRET REMAINED HIDDEN FOR 1400 YEARS described in Chapter 74, entitled "AL-MUDDATH-THIR" which means "THE HIDDEN (SECRET)".[15]Following that mistranslation of the word

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13 *Quran: Visual Presentation of the Miracle,* p. 2
14 Ibid., p.3
15 Ibid., p. 5

"Muddaththir" (which really means one wrapped in a cloak and not a heavenly or earthly secret which has been hidden for 1400 years), Rashad Khalifa makes translation of the first seven verses of Surah al-Muddaththir. However, despite his mistranslation of a number of words, [16]it is obvious that the verses are referring to a person (Prophet Muhammad (ﷺ) and not an inanimate object like the number 19. His translation is as follows:

> "O you hidden secret. Get up and warn. And glorify your Lord. Shed your covers. Avoid falsehood. Do not exceed the limits. And persevere in serving your Lord."[17]

He then does a verse by verse translation of verses 18-30, summarizes what he claims to be the five objectives of verse 31, then continues to translate verses 32-35. In so doing, he purposely avoids the translation of verse 31 because it provides the true context for verse 30, proving without a shadow of a doubt that the number nineteen in the verse refers to none other than the angels guarding the Hellfire. Verses 24 - 30 are as follows:

> ***"Then he [18]said, 'This is only magic from of old; This is nothing but the word of a mortal!' Soon I will cast him into Hellfire![19]And what will explain to you what Hellfire is? It leaves nothing and spares nothing. It burns man up. Over it are NINETEEN."***

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[16] For example, in verse 4 he translates the verb طهر *Tahhir* as shed when its meaning is purify (the noun *Tahaarah,* purification is derived from it) and he also translates the plural noun ثياب *Thiyaab* (sing. *Thawb)* as covers instead of garments or clothes. Hence, the verse should read "And purify your garments" and not "Shed your covers."

[17] *Quran: Visual Presentation of The Miracle,* p. 5

[18] Based on narrations collected by al-Hakim, al-Bayhaqi and others, the reputable commentators *(Mufassirun)* of the Qur'an unanimously agree that the pronoun "he" here refers to al-Walid ibn al-Mughirah who had initially been touched by the Prophet Muhammad's (ﷺ) recitation of the Qur'an but was later disuaded from accepting Islam by Abu Jahl. (See Muhammad ash-Shawkani, *Fat-h al-Qadir,* (Beirut: Mahfuz al-'Ali, n.d.), Vol. 5, pp. 326–29, Muhammad al-Qurtubi, *al-Jami' li Ahkam al-Qur'an,* (Cairo: Dar al-Kutub al-Misriyah, 2nd ed. 1957), Vol. 19, pp.70–1, and Muhammad ibn Jarir at-Tabari, *Jami' al-Bayan 'an Ta'wil Aya al-Qur'an,* (Cairo: al-Halabi Press, 3rd. ed. 1968), Vol. 29, pp. 152–3.

[19] The word used here is سقر *Saqar* which is another name for the Hell-fire as is clear from verse 48 of Surah al-Qamar (54): **"The day they will be dragged through the Fire on their faces (and told), 'Taste the touch of *Saqar* (Hell)!' "** But, to escape the obvious implications, Dr. Rashad Khalifa translates it as "retribution."

And verse 31:

> ***"And We have only appointed angels as guardians of the Fire; and We have only set their number as a stumbling-block for the disbelievers, in order that those who received a Scripture may gain certainty and the believers may increase in faith; and that those given the Scripture and the believers may not doubt;and that those with diseased hearts and disbelievers may say, 'What does Allah mean by this symbol?' In this way Allah causes whomsoever He wishes to go astray and guides whomsoever He wishes. No one knows the soldiers of your Lord besides Him and this is nothing but a reminder to mankind."***

Dr. Rashad explains the meaning of verse 30 as "anyone who claims that the Qur'an is man-made (verse 25), will be proven wrong by means of the number 19 (verse 30)."[20]However, the verse says; **"Over IT are nineteen"** and not "Over Him are nineteen". The Qur'an uses the feminine pronoun (ها) *Haa* and thus could not possibly refer back to verse 25 which along with verse 24 says; ***"Then HE said, 'This is only magic from of old; This is nothing but the word of a mortal!"*** Even if Dr. Rashad tried to claim that "it" refers to the Qur'an which is described in verse 24 by the disbeliever as man-made, it would not work because the word Qur'an is masculine and the demonstrative pronoun (this) used to refer to the Qur'an is (هذا) which is also masculine. The feminine pronoun, in fact, refers to the feminine noun "*Saqar*" (Hellfire) mentioned in verses 26-7 and described by two feminine verbs in verse 28 (تذر and تبقي) and a feminine adjective in verse 29 (لواحة).[21]

Another example of misinterpretation can be found in the Quranic quotes used by Rashad Khalifa to back his claim that the Qur'an is the only source of guidance and that seeking guidance from the Prophet's (ﷺ) *Sunnah* constitutes idol-worship. Dr. Rashad, for example, quotes a portion of verse 38 of Surah al-An'am (no. 6) in both Arabic and English in his book *Quran, Hadith and Islam,* page 65. مَّا فَرَّطْنَا فِي الْكِتَٰبِ مِن شَيْءٍ

"We left nothing out of this Book (Qur'an)" and states: "The Arabic text of this verse consists of 19 letters. The number of this

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20 *Quran: The Final Scripture, p. 482*

21 See the book, *The Qur'an and The Fallacy of Computer Concoction,* published by Majlis Ulama of South Africa, P. O. Box 3393, Port Elizabeth, pp. 56–8 for a more detailed explanation of this grammatical point.

verse is 38 or 19 × 2". However, the complete text of the verse is as follows:

﴿وَمَا مِن دَآبَّةٍ فِي الأَرْضِ وَلاَ طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلاَّ أُمَمٌ أَمْثَالُكُم
مَّا فَرَّطْنَا فِي الكِتَـٰبِ مِن شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ﴾.

"All animals crawling the earth or flying on wings or communities like you. We have omitted nothing from the Book, and they shall all be gathered to their Lord in the end."

The complete Arabic text contains much more than 19 letters! It should also be noted that the Arabic text does not use the demonstrative pronoun "this" but merely the definite article "the". Hence, from the context of the verse, "the Book" referred to here is not the Qur'an, but the heavenly Book, (*al-Lawh al-Mahfuz*), in which all things are written.[22]

On the following page he repeats the same trick by quoting, in both Arabic and English, a piece of verse 114 of the same Surah as "God revealed this Book fully detailed" and deceptively states: "The Arabic text of this **verse** consists of 19 letters. The number of this verse is 114; or 19 X 6".[23]However, as in the previous case, the complete Arabic text of the verse contains much more than 19 letters as is obvious from the following quote of the complete English translation.

"Say, 'Shall I seek another judge besides Allah when it is He who revealed to you the Book explained in detail?' Those to whom We have given the Book know full well that it has been sent down from your Lord with truth. So, do not be doubtful."

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[22] See vol. 6., p. 420 of the 13th century CE classical commentary on the Qur'an by Muhammad ibn Ahmad al-Qurtubi, *al-Jami' li Ahkam al-Qur'an*, as well as vol. 2, p. 210 of Isma'il ibn Kathir's (d. 1365 CE) commentary, *Tafsir al-Qur'an al-'Azim*, (Beirut: Dar al-Kutub al-'Ilmiyah, 1st ed., 1986). See also verse 6 of Surah Hud (no. 11).

[23] *Quran, Hadith and Islam*, p. 66

2. LETTER COUNT: TOTALS

A number of Dr. Khalifa's "physical facts"are based on the total number of letters in a verse, group of verses or a Surah (chapter) being a total of 19 or a multiple of nineteen. For example, he claims that:

i) the opening statement of the Qur'an consists of 19 letters
ii) the first five verses of revelation consisted of 76 letters (19 x 4)
iii) the first chapter revealed consists of 304 letters (19 x 16)
iv) the first verse of the last revelation consists of 19 letters[24]

Such counts would only be valid if the Qur'an were divinely revealed in the written form which is not the case. The Qur'an is essentially an oral revelation written down according to the Arabic script known to the Prophet's (ﷺ) companions.[25]Even the peculiarities of the scribes responsible for transcribing copies of the Qur'an made during Caliph 'Uthman's reign (644-56 C.E.) have been preserved to this day since Muslim scholars, down through the ages, have unanimously agreed to follow the basic structure of the "Uthmanic" transcription when making new copies of the Qur'an.[26] Consequently, among the peculiarities of the Quranic script existing to this day are *Alifs* (ا), *Yas* (ي) and *Waws* (و) written but not read as well as some which are read but not written.[27] For example, the pronounced *Alif* in the word *"Kitaab"* is sometimes written (كتاب)[28] and at other times not (كتب).[29] Similarly, the unpronounced *Alif* " in the phrase *"Bismi"* is written in some cases (باسم) [30]and not in others (بسم)[31].Thus, in the

[24] *Quran: Visual Presentation of The Miracle,* pp. 244–5

[25] Muhammad az-Zarkashi, *al-Burhan fi 'Ulum al-Qur'an,* (Beirut, Lebanon: Dar al-Ma'rifah, 2nd ed., 1972), Vol.1, pp.376–80. See also Manna' al-Qattan, *Mabahith fi 'Ulum al-Qur'an,* (Riyadh, Saudi Arabia: Maktabah al-Ma'arif, 8th ed., 1981), pp.146–50

[26] Muhammad az-Zarqani, *Manahil al-'Irfan fi 'Ulum al-Qur'an,* (Cairo, Egypt: 'Isa al-Halabi Press, n.d.), vol.1, pp. 377 - 8.

[27] *al-Burhan fi 'Ulum al-Qur'an,* pp. 381–407.

[28] See Surah ar-Ra'd 13: 38 and Surah al-Kahf 18: 27.

[29] See Surah Ta Ha 20: 52 and Surah Fussilat 41: 3.

[30] See Surah al-Waqi'ah 56: 96, Surah al-Haqqah 69: 52 and Surah al-'Alaq 96: 1.

[31] See Surah Hud 11: 41 and Surah an-Naml 27: 30.

opening statement of the Qur'an, بسم الله الرحمن الرحيم *Bismil-laahir-Rahmaanir-Raheem* (In the name of Allah, The Beneficient, The Merciful), there are 3 deleted *Alifs,* one of which is unpronounced (بسم) and the other two pronounced, (الله) and (الرحمن), which make the actual total of letters 22 and not 19. The same may be said of the other "facts" resulting from letter counts all of whose totals would become indivisible by 19 if their deleted *Alifs* were counted.

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3. LETTER COUNT: INCONSISTENCY

The largest group of Dr. Khalifa's physical facts is based on total letter counts with regards to what he calls the Quranic Initials, the letters of the alphabet which appear singly or in groups before 29 Surahs of the Qur'an, for example الم *Alif Lam Mim,* يس *Ya Sin,* ص *Sad,* etc. In Arabic these letters are referred to as *Fawatih as-Suwar* or *al-Muqatta'at.* In "Fact Number 18" on his flyer "Let The World Know God's Message To The World", Dr. Khalifa states: "It was discovered that the letters of ALL Quranic initials, **without any exceptions,** exist in their suras in multiples of 19. Any reader can easily verify this physical fact by counting the letter "Qaf" in the sura entitled "Qaf" (sura 50). He will find that the letter "Qaf" occurs in this Sura exactly 57 times (19 × 3). The only other sura initiated "Qaf", namely, sura 42, also contains the same number of "Qaf", 57". Mr. Ahmed Deedat echoed this claim as follows "Count the number of times the initials occur in the Suras and divide them by 19, and **without exception,** the answer is always an exact multiple of 19!" [32]. This statement sounds very impressive, however, based on Rashad Khalifa's own data, it is far from being the case. It is merely a sensational claim in which the facts have been grossly exaggerated to impress the reader in a style reminiscent of the news media. A quick review of Dr. Khalifa's so-called "Intricate Facts"[33], assuming that the totals are correct-which is a big assumption, indicates that out of the total 29 Surahs beginning with the Arabic letters, the totals of 12 of them are not multiples of 19 and have to be combined with the totals of up to six other Surahs in order for their grand totals to become multiples of 19. For example, in the figures for the 7 *Ha Mim*(حم) initialled Surahs,[34] not a single Surah's individual total of *Has* (ه) and *Mims* (م) adds up to a multiple of 19! In order to get his multiple, Dr. Rashad has to total all 7 Surahs' totals for a grand total of 2147 (19 × 113).

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32 Ahmed Deedat, *Al-Qur'an The Ultimate Miracle,* (Durban, South Africa: Islamic Propagation Centre, 1st ed., 1979), p. 66.
See also Dr. Khalifa's newsletter, *Muslim Perspective,* March 1985, p. 3,in which he states, "... the most powerful physical facts are in the famous mysterious letters of the Qur'an which prefix 29 suras. These letters occur in their respective suras *ALWAYS IN MULTIPLES OF 19.*"

33 *Quran: Visual Presentation of The Miracle,* pp. 245–7

34 Ibid., pp. 149 - 50

Details from the visual counting of the letters "HH ح" and "M م" in the " HH.M. حم "-initialed chapters

CHAPTER	HH ح	M م	TOTAL
40. Ghaafir فافر	64	380	444
41. Fussilat فصلت	48	276	324
42. Al-Shooraa الشورى	53	300	353
43. Al-Zukhruf الزخرف	44	324	368
44. Al-Dukhaan الدخان	16	150	166
45. Al-Jaathiyah الجاثية	31	200	231
46. Al-Ahhqaaf الأحقاف	36	225	261
TOTALS	292	1855	2147

2147	=	19	x	113

[35]

But, even this figure is suspect as it includes the total from Surah ash-Shura (42) whose initials are not simply *Ha Mim*(حم), but *Ha Mim 'Ain Sin Qaf* (حم عسق), and if its total were removed, the grand total of the 6 Surahs which only begin with *Ha Mim* is then 1794 which is indivisible by 19. This fact also falsifies another of Dr. Khalifa's "facts" namely, "Chapter 42 is prefixed with the **three** initials " 'Ain", "Sin", and "Qaf", and the total occurence of these three leters in this chapter is 209 or 19 × 11."[36] Chapter 42 is in fact prefixed by **five** letters, as previously mentioned, and if Dr. Khalifa's *Ha Mim* total of 353 for this Surah, is added to his '*Ain Sin Qaf* total of 209 it makes a grand total of 562 which is also not divisible by 19!

35 *Quran: Visual Presentation of The Miracle,* p. 147.

36 *Quran: Visual Presentation of The Miracle,* p. 246

Similarly, Dr. Rashad's individual totals for Surah Ta Ha (20) prefixed by the letters *Ta Ha* (طه), Surah ash-Shu'ara (26) prefixed by the letters *Ta Sin Mim* (طسم), Surah al-Qasas (28) also prefixed by the letters *Ta Sin Mim* and Surah an-Naml (27) prefixed by the letters *Ta Sin* (طس), are all indivisible by 19![37] To achieve his illusive multiple, Dr. Rashad not only arbitrarily adds up all four totals of these Surahs whose only uniformly shared characteristic is their contradiction of his sensational claim, but he also includes *Ha (ه)* from Surah Maryam (19) which is prefixed by five letters *Kaf Ha Ya 'Ain Sad* (كهيعص)!

Chapter	H ه	TT ط	S س	M م
19. Mary مريم	175	-	-	-
20. TT.H. طه	251	28	-	-
26. Al-Shu'araa الشعراء	-	33	94	484
27. Al-Naml النمل	-	27	94	-
28. Al-Qassass القصص	-	19	102	460
TOTALS	426	107	290	944

GRAND TOTAL = 426 + 107 + 290 + 944 = 1,767 [37]

1,767 = 19 x 93

He cleverly hides the obvious implications of this juggling of figures which he calls "Physical Fact Number (37)" by presenting it as follows; "An interlocking relationship covers the Quranic initials "Ha ه", "Ta Ha طه ", "Ta Sin طس", Ta Sin Mim طسم", in chapters 19,20, 26,27 and 28. The total occurance of these letters in the five chapters is 1767; 19 × 93."[38] But, *Ha* (ه) by itself is not really a Quranic initial; it is merely a part of a five-letter initial *Kaf Ha Ya 'Ain Sad.* In fact, when Dr. Khalifa's total of 798 for the five letters of Surah Maryam[39] is added to his total of 1592 for the four Surahs, Ta Ha, ash-Shu'ara, al-Qasas and an-Naml, it produces a grand total of 2390 which is not divisible by 19. There actually is no logic to the addition of *Ha* (ه) to the four-surah total except to produce the magical multiple by any means necessary. In fact, the *Mim* (م)from the letters *Alif Lam Mim* (الم) preceding

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37 *Quran: Visual Presentation of The Miracle,* p. 191

38 Ibid., p. 162

39 Ibid., p. 161

Surah al-'Ankabut (29) has more right to be added to the four-Surah total as it has more in common with the four Surahs than the *Ha* (ه). Both Surah al-Qasas (28) and Surah ash-Shu'ara (26) have *Mims* in their initials while only Surah Ta Ha has a *Ha* (ه) in its initials. However, the "interlocking relationship" was not made with Surah 29 because its total of 344 *Mims* as counted by Dr. Khalifa[40] added to his total of 1592 for the initials of the four surahs in question make a grand total of 1936 which is not divisible by 19.

The total number of *Sads* (صٓ) in Surah Sad (38) which has the single Quranic initial *Sad* at its beginning is, according to Dr. Khalifa's figures, 29 which is not a multiple of 19.[41] To produce his multiple, Rashad Khalifa adds to its 97 *Sads* from Surah al-A'raf (7) which is prefixed by the four letters, *Alif Lam Mim Sad* (الٓمٓصٓ) and 26 *Sads* from Surah Maryam (19) which is prefixed by five letters *Kaf Ha Ya 'Ain Sad* (كٓهيعٓصٓ). Dr. Khalifa presents this contradiction to his premise as follows: "The letter "Sad ص " as a Quranic Initial is found in 3 chapters, namely, "Al-A'raaf الأعراف = purgatory" (Chapter 7), "Mary مريم", (Chapter 19), and "Sad ص " (Chapter 38). The total occurence of the letter "Sad" in the three chapters is 152; 19 × 8".[42]

Even if such juggling of figures were to be justified by claiming that the miraculous numerical code is based on the individual letters of the Quranic Initials and not necessarily the groups, such an argument would also not hold up under close study. For example, the letter *Ha* as a "Quranic Initial" is found only in 2 chapters, namely Surah Ta Ha (20) and Surah Maryam (19), and the total occurence of the letter in the two chapters, according to Dr. Khalifa's figures,[43] is 426 which is not a multiple of 19. The same can be said for the letter *Kaf* (ك) which, as a Quranic initial, is only found in Surah Maryam (19) and its total occurence in the Surah according to Dr. Khalifa's own calculations[44] is 137 which is also not a multiple of 19. The "Quranic Initial" *'Ain* (ع) is found

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40 *Quran: Visual Presentation of The Miracle*, p. 206

41 Ibid., p. 117

42 Ibid., p. 92

43 Ibid., p. 191

44 Ibid., p. 161

only in two Surahs, namely, Surah Maryam (20) in which it occurs 117 times[45] and Surah ash-Shura (42) in which it occurs 98 times making a grand total of 215 which again is not a multiple of 19. In fact, according to Dr. Khalifa's totals, more than half of the 14 letters do not make multiples of 19 when added in this fashion.

45 *Quran: Visual Presentation of The Miracle*, p. 161

4. LETTER COUNT: MANIPULATION

Of the remaining 17 chapters which have Arabic letters, 13 of them have the letter *Alif* (ا) in the beginning of their "Quranic Initials" and Dr. Khalifa claims that in every case their "Initials" occur a multiple of 19 within their own chapters. For example he claims that

i) Chapter 2 is initialed with the letters "A.L.M." and contains 9899 of these letters (19 × 521).

ii) Chapters 3, 29, 30, 31, and 32 are also initialed with the letters "A.L.M." and the total frequency of occurence of these letters is 5662 (19 × 298), 1672 (19 × 88), 1254 (19 × 66), 817 (19 × 43), and 570 (19 × 30), respectively."

He makes similar claims for the five chapters prefixed by the letters *Alif Lam Ra* (الر), the chapter prefixed by *Alif Lam Mim Ra* (المر) and for the remaining chapter prefixed by the letters *Alif Lam Mim Sad* (المص).[46] Why do these 13 chapters fit so nicely into the theory and the previous 12 do not? Actually none of these chapters fit the theory, but Dr. Khalifa has managed to make them fit by doctoring the count of the *Alifs* in every case. He does this by counting the letter *Hamzah* (ء) as an *Alif* where it suits him and not where it does not. Whereas, a beginning student of Arabic knows that the letter *Hamzah* may occur above an *Alif* (أ), above a *Ya* (ئ), above a *Waw* (ؤ), or above a point (ـئـ)[47] as in the following words from the Qur'an (قائل - سؤال - قرئ - أهل) or it may appear by itself at the beginning of a word (ءامنوا),[48] in the middle of a word (قرءاة), or at the end of a word (شيء). In all cases they are *Hamzahs* and if any are to be counted as *Alifs,* then all of them should be counted. By counting them where it is convenient, Dr. Khalifa is able to manipulate the totals in these 13 chapters and thereby produce multiples in every case.

For example, in verse 8 of Surah as-Sijdah (no. 32), Dr. Khalifa records a total of 2 *Alifs*.[49] What he counts here is a *Hamzah* by

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[46] *Quran: Visual Presentation of The Miracle,* pp. 246–7

[47] The type of seat on which the *Hamzah* sits is determined by a number of factors among which is the type of vowel preceding it.

[48] In modern Arabic and in Qur'ans printed in Pakistan and India this form is replaced by an *Alif* with a elongation sign over it: آ

[49] *Quran: Visual Presentation of The Miracle,* p. 213

itself at the end of the word (ماء)

ثم جعل نسله من سللة من ماء مهين

While in verse 7 of the same Surah (no. 32), he records only 5 *Alifs*[50] thereby excluding the isolated *Hamzah* at the end of the word (شيء):

الذي أحسن كل شيء خلقه وبدأ خلق الإنسان من طين

In verse 158 of Surah Al-'Imran (no. 3), Dr. Khalifa finds 4 *Alifs*[51] by including the *Hamzah* on the point in the word (لئن):

ولئن متم أو قتلتم لإلى الله تحشرون

While in verse 51 of Surah ar-Rum (no. 30), he totals only 6 *Alifs*[52] thereby excluding the *Hamzah* on the point in the same word (لئن):

ولئن أرسلنا ريحا فرأوه مصفرا لظلوا من بعده يكفرون

And in verse 9 of Surah al-Baqarah (no. 2), the Doctor records 10 *Alifs*[53] by including the *Hamzah* before the *Alif* in the verb (أمنوا):

يخدعون الله والذين أمنوا وما يخدعون إلا أنفسهم وما يشعرون

While in verse 13 of Surah al-Hijr (no. 15), the number of *Alifs* is given as only 3 in the Doctor's tables[54] thereby excluding the same *Hamzah* which now appears on a *Waw* in the present tense of the verb (يؤمنون):

لا يؤمنون به وقد خلت سنة الأولين

Thus, there remain only **four** (4) chapters out of the original 29 in which the total occurence of the prefixed letters could actually add up to a multiple of 19: Surah Qaf (no. 50), prefixed by the letter *Qaf* (ق) Surah al-Qalam (no. 68), prefixed by the letter *Nun* (ن), Surah Ya Sin (no. 36), prefixed by the letters *Ya Sin* (يس), and Surah Maryam (no. 19), prefixed by the letters *Kaf Ha Ya 'Ain Sad* (كهيعص). Even if all the remaining four totals were multiples of 19 - which they are *not* -such a limited amount of data would not suffice to establish a numerical code and as such could only be considered a mild coincidence.

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50 *Quran: Visual Presentation of The Miracle*, p. 213
51 Ibid., p. 204
52 Ibid., p. 211
53 Ibid., p. 193
54 Ibid., p. 229

It should also be noted that there is a vast difference between the figures claimed by Dr. Khalifa in the chart on page 15 of his booklet *The Perpetual Miracle of Muhammad* (pub. 1976) and faithfully recorded by Mr. Ahmed Deedat on page 68 of his book, *Al-Qur'an the Ultimate Miracle,* (pub. 1979), and those found on pages 192–213 of his compendium, *Quran: Visual Presentation of the Miracle,* (pub. 1982) and page 480 of his mistranslation of the Qur'an *Quran: The Final Scripture* (pub. 1981).

	1976-79 Figures			**1981–82 Figures**		
Surahs	م	ل	ا	م	ل	ا
al-Baqarah (no. 2)	2195	3204	4592	2195	3202	4502
Al'Imran (no. 3)	1251	1885	2578	1249	1892	2521
al-A'raf (no. 7)	1165	1523	2572	–	–	–
ar-Ra'd (no. 13)	260	479	625	–	–	–
al-'Ankabut (no. 29)	347	554	784	349	554	774
ar-Rum (no. 30)	318	396	545	317	393	544
Luqman (no. 31)	177	298	348	173	297	347
Sajdah (no. 32)	158	154	268	158	155	257
	5871	8493	12312			

12312
→ 8493
→ 5871

19 × 1404 = 26676

How does one account for a difference of 90 *Alifs* in Surah al-Baqarah (2), 57 *Alifs* in Surah Al'Imran and 11 *Alifs* in Surah Sajdah?

In the early figures, the miraculous multiple of 19 did not show up in the individual totals for these Surahs, but in the grand total of all the letters for all seven Surahs. However, in the later figures, the totals for each individual Surah becomes a multiple; the total for Surah 2 is 9899 (19 ×298), for Surah 3 is 5662 (19 × 298), for Surah 29 is 1672 (19 × 88), for Surah 30 is 1254 (19 × 66), for Surah 31 is 817 (19 × 43), and for Surah 32 is 570 (19 × 30).[55] The figures for both Surahs 7 and 13 are not given in either *Quran : The Final Scripture* or *Quran : Visual Presentation of the Miracle*

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[55] *Quran: The Final Scripture*, p. 480

5. LETTER COUNT: DATA FALSIFICATION

In a number of instances, Dr. Rashad Khalifa has actually fabricated data in order to artificially create letter totals which are multiples of 19. The falsification of letter count data may be grouped under three main headings;

a) Counting non-existant letters
b) Not counting existing letters and
c) Changing the Text of the Qur'an

The first two categories could be considered errors in calculation and not deliberate doctoring of data except that the Doctor's record of figure-juggling and arbitrary letter identification would tend to indicate otherwise. However, the third category in which he actually changes the Qur'an's text leaves no room for doubt about the deliberate nature of these errors in the tabulation of his data.

A. Non-Existant Letters.

An example of this type of error can be found in verse 41 of Surah ar-Ra'd (no. 13), which is prefixed by the letters *Alif Lam Mim Ra* (المر). In this case, he has counted 16 *Alifs*,[56] but there are only 15 *Alifs* and no extra *Hamzahs* to play around with.

أو لم يروا أنا نأتي الأرض ننقصها من أطرافها
والله يحكم لا معقب لحكمه وهو سريع الحساب

B. Existing Letters Ignored

Verse 21 of Surah ar-Rum (no. 30) – prefixed with the letters *Alif Lam Mim* – contains an example of this type of data falsification. In Dr. Rashad's tables he calculates the number of *Lams* as only 7,[57] however, there are actually 8 *Lams* in the verse.

ومن أياته أن خلق لكم من أنفسكم أزواجا لتسكنوا إليها
وجعل بينكم مودة ورحمة إن في ذلك لأيات لقوم يتفكرون

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[56] *Quran: Visual Presentation of The Miracle*, p. 231

[57] Ibid., p. 210

C. Textual Changes

Instances in which the Doctor has actually modified the text of the Qur'an in order to make its letter-count conform to his theory are of two basic types : i) Changes to increase the letter count and ii) changes to decrease the letter count. Both of these methods contradict the very aim which Dr. Khalifa claimed that the theory of 19 proved; "That the Qur'an was perfectly protected from the slightest distortion, addition or loss." For, here he takes it upon himself to distort the Qur'an by adding and deleting from its text in order to conjure up his "miraculous" number 19.

i) Additions to The Quran's Text

Of the remaining four chapters in which the total occurence of prefixed letters could add up to a multiple of 19 is Surah al-Qalam (no. 68), prefixed by the letter *Nun* (ن). According to Dr. Khalifa, "Chapter 68 is initialed with the letter "Nun" and contains 133 Nuns; 133=19 × 7."[58] However, the actual number, with the inclusion of a *Nun* from the *Basmalah* (ie., the phrase *Bismillaahir-Rahmaanir-Raheem* which precedes most chapters) is **132**. Faced with this dilemma of being agonizingly one *Nun* short of his desired total, Dr. Rashad resorts to the heretical act of rewriting the Quranic text by actually changing the letter *Nun* (ن), which prefixes the Surah, to the word (نون), which is the name of the Arabic letter, thereby introducing another *Nun* into the text to make the desired total of 133 *Nuns*.

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Chapter 68 is initialed with the letter " N ", and contains

(133) "N's."   (133) = (19) x 7

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[58] *Quran: Visual Presentation of The Miracle,* p. 90

[59] Ibid., p. 90

He justified this change on pages 480–1 of the appendix to his mistranslation of the Qur'an, *Quran: The Final Scripture,* as follows, "It should be noted that all counts are based on the original Quranic Arabic, as found in Quranic printing strictly adhering to the original. The reader, by now appreciates the fact that the slightest alteration in one word, indeed one letter, utterly destroys this miraculous system. For example, point number 9 of the simple facts listed above states that the first Quranic revelation (19 words) consisted of 76 letters (19 × 4). This first revelation contains two words of الإنسن , which means "the human being." Some printings of the Qur'an use the conventional Arabic الإنسان , rather than the Quranic Arabic الإنسن . The reader who consults a printing that does not conform to the original Quranic Arabic will find that the first revelation consists of 78 letters, which is wrong.

Another example is noteworthy. The letter "Noon" (N) of sura 68, verse 1, is spelled out into three alphabet letters نون . The printings of Qur'an have dropped this spelling and usually write down the single letter "N". Thus, if the reader consults a Quranic printing that does not spell out the letter "N" into "Noon", (he) will have a deficiency of 1 in the total frequency on "Noon" in surah 68. It should be noted that this is the only letter that is spelled out in the original."

This method of argumentation is a classical example of the deceptive method used by heretics in which truth is mixed with falsehood. The first part of the statement is correct; the word *Insan* الإنسان is written as الإنسن , without the *Alif,* in the oldest manuscripts of the Qur'an and also in Qur'ans printed in the Arab world, while Qur'ans printed in India and Pakistan include this particular *Alif* based on their old manuscripts. This can easily be verified where prints of the Qur'an from both regions are available. However, the second point is an outright lie whose veracity can not be checked by most people, but, since the first point is verifiably true, people would tend to accept the second as also being true. Ancient manuscripts do not support this claim in the least and there are no reputable Quranic printings which do either.[60]Such an aber-

[60] In fact the 15 century C.E. Egyptian Quranic scholar, Muhammad az-Zarkashi states the following concerning the prefixed letters, "Fourthly, they are all written in the Qur'an in the form of letters and not in the form of their names". (*al-Burhan fi 'Ulum al-Qur'an*, vol.1, p.172).

ration can only be found in Dr. Rashad's clumsily doctored photocopy of the Qur'an's text. He was also careful to point out that this peculiarity is limited to this Surah because its uniform application would upset most of his other multiples.

ii) Deletion From The Qur'an's Text

As was pointed out earlier, in the case of Surah Sad (no. 38) which is prefixed by the letter *Sad* (ص) and which contains only 29 *Sads,* Dr. Rashad achieved his multiple of 19 by adding to it *Sads* from Surah Maryam (no. 19) and Surah al-A'raf (no. 7) since both of these Surahs have the letter *Sad* in their "initials". However, when Surah Maryam's 26 *Sads* are added to Surah al-A'raf's 98, the resulting grand total of 153 is not a multiple of 19. Faced with this problem, Dr. Khalifa simply gave a false total of 28 *Sads* for Surah Sad. He then proceeded to point out that the divine wisdom behind writing the word "*Bastatan*" بسطة as بصطة ,with a *Sad* instead of a *Sin* (س), in verse 69 of Surah *al-A'raf* was to maintain the intricate mathematical relationship necessary to produce a multiple of 19 in the total number of *Sads* in the three Surahs. This line of argument was also recorded by Mr. Ahmed Deedat in his summary of Dr. Khalifa's early presentation of the theory and its supportive data.[61] However, it was later pointed out to Dr. Khalifa that his total for Surah Sad was incorrect which created a new problem for him. He solved this problem in the 1982 edition of his book, *Quran : Visual Presentation of The Miracle,* by presenting a grand total of 152 *Sads* (19 × 8) for the three Surahs without indicating their individual totals.[62] Instead, he included in his book a photocopy of the three chapters with stars indicating the letters to be counted in order to camouflage the changes he had made to the text. However, from his running count it was determined that he had corrected the total for Surah *Sad* while simultaneously decreasing the total in Surah al-A'raf from 98 *Sads* to 97. This was achieved by taking the heretical step of actually deleting a *Sad* from the Surah. Dr. Rashad Khalifa rewrote the same word which he

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[61] Ahmed Deedat, *Al-Qur'an the Ultimate Miracle,* (Durban, South Africa: The Islamic Propagation Centre, 1st. ed., 1979), pp. 60–6. See also Rashad Khalifa's 15 page booklet, *The Perpetual Miracle of Muhammad,* (Tucson, Amzona: Islamic Productions International Inc., 1976) p. 13.

[62] *Quran: Visual Presentation of The Miracle,* pp. 92 and 117

had previously held up as evidence of divine intervention in maintaining the miraculous code of 19. He removed the *Sad* from the word بصطة and replaced it with a *Sin* بسطة .

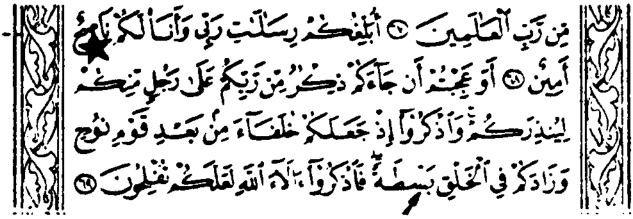
xxxxxxxxxxxxxxxxx xxxxxxxxxxxxxxxxxxxxxxxxxx

PHYSICAL FACT NUMBER (29) (Cont'd)

xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx

32

1 -----



مِن رَّبِّ ٱلْعَٰلَمِينَ ﴿٦٧﴾ أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنَا۠ لَكُمْ نَاصِحٌ
أَمِينٌ ﴿٦٨﴾ أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ
لِيُنذِرَكُمْ وَٱذْكُرُوٓا۟ إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ قَوْمِ نُوحٍ
وَزَادَكُمْ فِى ٱلْخَلْقِ بَصْۜطَةً فَٱذْكُرُوٓا۟ ءَالَآءَ ٱللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٩﴾ [63]

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[63] *Quran: Visual Presentation of The Miracle*, p. 98

6. WORD COUNT: GRAMMATICAL INCONSISTENCIES

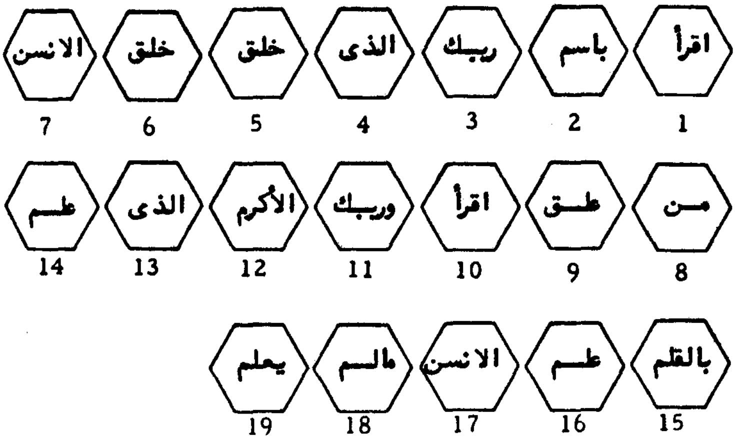
A number of the "facts" used by Rashad Khalifa to establish 19 as the Qur'an's code are based on passages or chapters from the Qur'an wherein the total number of words are claimed to be 19 or multiples of 19. For example, Dr. Khalifa claims that:

i) the first Quranic revelation (96 : 1-5) was exactly 19 words[64]

xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx
PHYSICAL FACT NUMBER (3)
xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx

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The first Quranic revelation consisted of 19 words
****

These famous words are found in the first 5 verses of Chapter 96.



64 *Quran: Visual Presentation of The Miracle*, p. 11

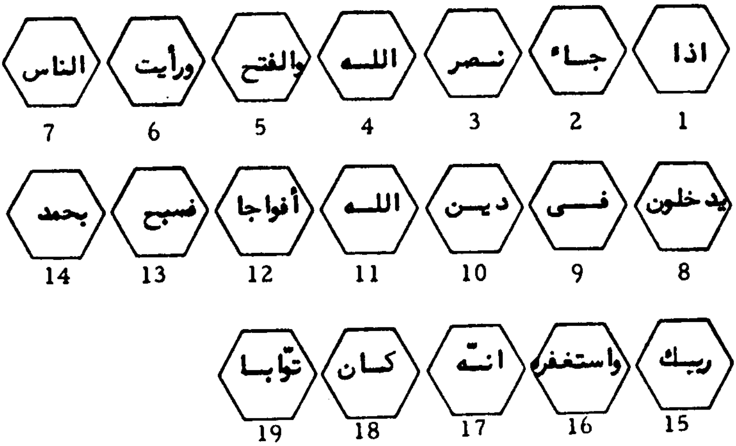
ii) the last chapter revealed (ch. 110) consists of 19 words

xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx
PHYSICAL FACT NUMBER (8)
xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx

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The last Quranic revelation consisted of (19) words

****



[65]

iii) the second revelation (68 : 1-9) was 38 words; 19 × 2

xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx
PHYSICAL FACT NUMBER (10)
xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx

****

Second revelation (the first 9 verses of Chapter 68) consisted of (38) words, and (38) = (19) x (2)

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NO.	ARABIC TEXT	ENGLISH TRANSLITERATION	ENGLISH MEANING
1	نون	NOON	ALPHABET (N)
2	والقلم	WAL-QALAMI	& THE PEN
3	وما يسطرون	WAMA-YASTTUROON	& WHAT THEY WRITE
4	ما انت	MAA-ANTA	YOU ARE NOT

[65] *Quran: Visual Presentation of The Miracle*, p. 20

5	بنعمة	BINI'MATI	BECAUSE OF THE MESSAGE
6	ربك	RABBIKA	OF YOUR LORD
7	بمجنون	BIMAJNOON	A MAD MAN
8	وان	WA-INNA	& SURELY
9	لك	LAKA	YOU WILL RECEIVE
10	لاجرا	LA'AJRAN	A RECOMPENSE
11	غير	GHAYRA	NOT
12	ممنون	MAMNOON	UNDESERVED
13	وانك	WA-INNAKA	& SURELY YOU ARE
14	لعلى	LA'ALAA	ENDOWED WITH
15	خلق	KHULUQIN	CHARACTER
16	عظيم	'AZZEEM	THAT IS HONORABLE
17	فستبصر	FASATUBSSIRU	YOU WILL FIND OUT
18	ويبصرون	WAYUBSSIROON	& THEY WILL FIND OUT
19	بأييكم	BI-AYYEEKUM	WHICH OF YOU
20	المفتون	AL-MAFTOON	IS THE WRONG ONE
21	ان	INNA	SURELY
22	ربك	RABBAKA	YOUR LORD
23	هو	HUWA	IS THE ONE
24	اعلم	A'LAMU	FULLY AWARE
25	بمن	BIMAN	OF THOSE
26	ضل	DDALLA	WHO STRAY
27	عن	'AN	FROM
28	سبيله	SABEELIHI	HIS PATH
29	وهو	WA-HUWA	& HE IS THE ONE
30	اعلم	A'LAMU	FULLY AWARE
31	بالمهتدين	BIL-MUHTADEEN	OF THE GUIDED ONES
32	فلا	FALAA	DO NOT
33	تطع	TUTTI'	OBEY
34	المكذبين	AL-MUKADHIBEEN	THE DISBELIEVERS
35	ودوا	WADDOO	THEY WISH
36	لو	LAWW	THAT
37	تدهن	TUD-HINU	YOU COMPROMISE
38	فيدهنون	FAYUD-HINOON	SO THEY CAN COMPROMISE

66

iv) the third revelation (73 : 1-10) was 57 words; 19 × 3[67]

v) the number of words between the two "Basmalas" of Sura 27 is 342; 10 ×8.[68]

However, to obtain these multiples, Rashad Khalifa has followed a haphazard system of word identification which totally contradicts both classical and modern rules of Arabic grammar and lexography. For example, he counts the relative pronoun "*alladhi* الذي : which" as a single word and the negative particle "*lam* لم : not" as a single word[69] while elsewhere counting "*ma lam* مالم " together as one word when "*ma* ما " is also a relative pronoun equivalent to "*alladhi* الذي ". He also counts the conjunction "*wa* و : and" as a part of the word following it even though it is a separate word. In example (iii) the "third word", according to Dr. Khalifa, is made up of the conjunction "*wa*", the relative pronoun "*ma*" and the verb "*yasturoon*". Prepositions like "*fee* في " meaning "in"[70]

66 *Quran: Visual Presentation of The Miracle,* p. 22

67 Ibid, p. 23

68 *Quran: The Final Scripture,* p. 473

69 *Quran: Visual Presentation of The Miracle,* pp. 18

70 Ibid., p. 20

and "'*alaa* على " meaning "on"[71] are countedas separate words, while the preposition "*bi* بـ " meaning "in, on, at, and with" is counted as a part of the word to which it is joined.[72] The same can be said of possessive pronouns like "*ka* كَ " meaning "your", Dr. Khalifa does not count them as words. "Word no. 11" in example (i) is actually composed of the cojunction "*wa*", the noun "*rabb*" and the possessive pronou "*ka*". Hence, when the correct method of identifying words is employed, not a single one of Dr. Khalifa's five major "facts" mentioned above remains a multiple 19.

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71 *Quran: Visual Presentation of The Miracle*, p. 40

72 Ibid., pp. 11 and 12

7. WORD COUNT: DATA FALSIFICATION

The last major group of facts used by Rashad Khalifa to prove his miraculous numerical code is the four words which compose the *Basmalah*, the phrase, *Bismillaahir–Rahmaanir–Raheem* بسم الله الرحمن الرحيم (In the Name of Allah, The Beneficient, The Merciful) which precedes most chapters of the Qur'an. Dr. Rashad considers the 19-letter *Basmalah* the basis of the Qur'an's numerical code. The fact that the *Basmalah* is composed of 19 **written** letters was not first discovered by Dr. Rashad, but has been spoken about by various individuals belonging to secret societies and sects from the early era of Islam till today.[73] From this basic fact, which has no great significance since the *Basmalah* is actually composed of 22 spoken letters,[74] Dr. Rashad Khalifa has attempted to create an aura of numerical mysticism by claiming for the *Basmalah* a battery of amazing "facts". Foremost among these so-called facts are the following:

> "Taking only one "Basmala" to represent the 114 Basmalas of the Qur'an (only the first one, in the first sura, is given a number), we find that every word in the Basmala is repeated in the whole Qur'an a number of times that is always a multiple of 19.
>
> i. the word "Ism" is found in Qur'an 19 times
> ii. the second word "Allah" is mentioned 2698 times (19 × 142)

[73] As early as the beginning of the 9th Century C.E., the Ismaili Shi'ite sect delved into mystical numbers, and the treatise attributed to Ibn Hawshab al-Kufi, was one of the first recorded attempts to use the number 19 to propogate their beliefs. He wrote as follows: "The first words of the Qur'an are: *Bismillaahir–Rahmaanir–Raheem.* In the name of Allah *(Bismillaah)* is written with 7 letters from which 12 others can be derived, and then the 12 letters of – The Merciful, the Compassionate *(ar-Rahmaanir-Raheem)* – follow. This Surah is known as the Surah of Praise and it is composed of 7 verses. The 7 letters of (*Bismillaah*) refer to the 7 *Natiqs* and the12 derived letters indicate the fact that every *Natiq* has 12 *Naqibs.* Then from the 12 letters of (*ar-Rahmaanir-Raheem*) are derived 19 letters referring to the fact that from each *Natiq* is derived 7 *Imams* and 12 *Hujjahs* making 19 altogether" (Translated by Kamil Hussein, Leiden: 1948. quoted in the booklet, *Ephemeral Nineteen,* (Cape Town, South Africa: P.O.Box 3900), p.1, by A.S.Gool).

[74] See Chapter 2, **Letter Counts: Totals,** for further clarification of this point.

iii. the third word "Alrahman" is mentioned 57 times (19 × 3)

iv. the last word "Alraheem" is mentioned 114 times (19 × 6)

(Based on this single fact, the respected scientific journal *Scientific American* proclaimed that this is "an ingenious study of the Koran." See *Scientific American,* September 1980, pp.22-24). This fact alone is sufficient to prove the divine source of Qur'an...)"[75]

Again the Doctor's claim sounds spectacular and impressive, but it is no nearer to reality than any of his earlier sensational claims. Before considering the "facts" of his claim it should be noted that Dr.Khalifa gives the impression that this aspect of his theory was puıblished in the *Scientific American* and declared as "an ingenious study of the Koran" which is not the case at all. In fact, it appeared in a humorous 4–page article called "Mathematical Games" in which the author, Martin Gardner, presents some mathematical curiosities and riddles in story form replete with fictional characters. In this episode, the story is about the author's ficticious encounter in Istanbul with a C.I.A. agent, Dr.Matrix, who has adopted the ludicrous name of Abdul Abulbul Amir, and his half-Japanese daughter Iva who takes the name Fatima. The story is filled with satirical comments and snide remarks about Islam. In a short paragraph on page 22 of the article, Dr.Matrix gives the author a copy of a 60–page booklet entitled "Number 19: A Numerical Miracle in the Koran", mentions the four points about the *Basmalah,* and says, "It's an ingenious study of the Koran ... but it would have been more impressive if Khalifa had consulted me before he wrote it." Dr.Matrix then proceeds to discuss some peculiarities of integers and prime numbers. So much for the Scientific establishment's recognition of Rashad Khalifa's theory.

Concerning the facts of Dr.Khalifa's claim, the initial condition of not considering the other 112 *Basmalahs* when calculating the frequency of occurence of the words of the *Basmalah* is illogical since Dr. Khalifa includes the *Basmalah* in all of his letter counts

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[75] See the flyer "Let The World Know God's Message To The World", fact no. 12. See also, *Quran: The Final Scripture,* p. 472 and *Quran: Visual Presentation of The Miracle,* pp. 27–69.

for individual Surahs. The fact that it is a verse only in the first Surah) as well as in Surah al-Naml, 27:30) did not stop him from depending on its letters in the totals for the "Quranic Initials". Hence, if he were consistent in his calculations by including the 112 *Basmalahs* in his totals for the four words of the *Basmalah,* not a single one of them would remain a multiple of 19. However, even if the exclusion of the *Basmalahs* were allowed, only one of the totals for the four words of the *Basmalah* is actually a multiple of 19 while the remaining three are a result of rigged data.

I. Ism اسم

The claim that the first word "*Ism* اسم " is found exactly 19 times in the Qur'an is incorrect from at least three points of view.

a) Dr. Khalifa can not consider the first word to be "*Ism* اسم ", because he earlier considered "*Bism* باسم " in Surah al-'Alaq (no. 96) to be one word.[76] Hence, he should consider the first word to be "*Bism* بسم ", which occurs not 19, but 7 times; 3 times in the shortened form بسم and 4 times with the *Alif* included(باسم).

b) If the first word is considered to be *Ism* اسم " and the phrase "*Bism* بسم " is excluded from the count, the form "*Bism* باسم " with the *Alif* should also be excluded. If both forms of "*Bism*" are excluded, the total occurence of the word "*Ism* اسم " becomes 15 times, which is not a multiple of 19. To get his multiple, the Doctor has included the four instances of "*Bism* باسم " with the *Alif* in Surahs No. 96, and twice in No. 56.[77]

c) Even if the first word were accepted as "*Ism*" including the phrase "*Bism* باسم ." with the *Alif* and excluding the form without the *Alif,* the count could not be considered to be 19 because it would include الاسم in verse 11 of Surah al-Hujurat (no. 49) which does not refer to Allah. And to make the total a multiple of 19 in the case of the word "*ar-Rahim* الرحيم ", Dr. Khalifa has excluded one instance in which the word was mentioned because it did not refer to Allah.[78]

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[76] *Quran: Visual Presentation of The Miracle,* p. 11
[77] Ibid., p. 27
[78] See point no. iv for a more detailed explanation of this argument.

Thus, it may be concluded that the first word "*Ism* اسم " or "*Bism* بسم " does not occur 19 times or a multiple of 19 in the Qur'an by any logical system of counting.

II. Allah الله

In his book, *Quran : Visual Presentation of The Miracle,* Dr. Khalifa has included 34 pages of data tabulating the 2,698 (19 x142) places in the Qur'an in which the word "*Allah* الله " occurs.[79] This total has been held up as dramatic evidence of how deeply the numerical code of 19 is interwoven in the fabric of the Qur'an. The total can be found in his flyers, books and monthly newsletters. However, in the March issue of his monthly newsletter, 1985, Dr.Rashad Khalifa admitted that after a revision of his data, his figures for the frequency of occurence of the word *Allah* الله were off by one! According to the Doctor, the word actually occurs 2,699 times which is not a multiple of 19.

Rejection of a part of the Qur'an

Adding and deleting letters to and from the Qur'an was tough enough, now the Doctor had to remove a whole word from the Qur'an in order to keep his code intact. This major feat of tampering was accomplished by yet another heretical claim. He announced in his newsletter that this contradiction to his theory was clear proof that the Qur'an had been tampered with in earlier times! It had not been perfectly preserved and protected from any addition or loss as he had previously claimed that his code proved. He wrote the following in his newsletter:

> "It is the result of this vast review of the computer data that unveiled the shocking crime of tampering with the Quran. Nine violations of the Qur'an's mathematical code were discovered by the time the review of data was completed. ALL NINE VIOLATIONS HAVE BEEN FOUND IN THE LAST TWO VERSES OF SURA 9.

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[79] *Quran: Visual Presentation of The Miracle,* pp. 30 - 63

VIOLATIONS OF THE QUR'AN'S MATHEMATICAL MIRACLE				
VIOLATED WORD		Frequency in Qur'an Without Removal of 9: 128 and 129	Frequency in Qur'an After Removal of 9: 128 and 129	
Messenger	رسول	115	114	(19 × 6)
(your) selves	أنفس	153	152	(19 × 8)
Merciful	رحيم	115	114	(19 × 6)
Turn away	تولوا	20	19	(19 × 1)
God	الله	2699	2698	(19 × 142)
god	اله	96	95	(19 × 5)
Trust	توكلت	58	57	(19 × 3)
Lord	رب	970	969	(19 × 51)
Throne	العرش	20	19	(19 × 1)[80]

His justification for this bold statement of disbelief is based on two main arguments, both of which are false.

a) There existed and still exists doubt about the authenticity of these verses among early and modern scholars of the Qur'an.

(b) The only nine violations of the code can all be found in the two verses.

Concerning the first argument, Dr. Khalifa states, "Before presenting the physical evidence, it should be pointed out that the last two verses of sura 9 have always been suspect. **ALL** classic and modern references dealing with the collection and recording of the original Qur'an have **UNANIMOUSLY** agreed that these two verses ARE THE ONLY VERSES IN QUR'AN THAT FAILED TO MEET THE CRITERIA SET BY ABU BAKR, OMAR AND ZEID IBN THABET (the original collectors of Qur'an). According to these references, the last two verses of sura 9 were never confirmed by the criterion of SOURCE MULTIPLICITY."[81] As proof for this line of argument, Dr. Khalifa mentions the names of five references without quoting anything from them, thus the reader is obliged to take his word that they confirm what he claims. The first of the references listed by the Doctor is the fam-

[80] *Muslim Perspective*, published monthly by Masjid Tucson, March, 1985, p. 4

[81] Ibid., p. 2

ous Hadith collection of the 9th century C.E. known as *Sahih al-Bukhari.* Although elsewhere Dr. Khalifa denies the validity of Hadiths claiming them all to be forgeries, here he states that "Sahih Bukhari gives three different accounts regarding this subject".[82] The following is the longest and most complete of the three accounts mentioned in *Sahih al-Bukhari:*

> Zaid ibn Thabit said, "Abu Bakr as-Siddiq sent for me just after the battle of Yamamah in which many of the Prophet's companions were killed. When I came to him, I found 'Umar ibn al-Khattab sitting with him. Abu Bakr then said to me, 'Umar has come and told me that the casualties among the Qurra (Qur'an memorizers) were many during the battle of Yamamah and he fears that many more of them will die on other battlefields, whereby much of the Qur'an may be lost. He, therefore, suggested to me that I order that the Qur'an be collected in one book. I asked him how could he do something which Allah's messenger did not do. However, 'Umar said that it was good and he kept on urging me to do it until Allah made me realize the good in it. You (Zaid) are a wise and trustworthy young man, and you are among those who wrote down the revelation of the Qur'an for the Messenger of Allah (ﷺ), so go and search for the Qur'an and collect it.' By Allah! if they had ordered me to shift a mountain, it would not have been a weightier task than ordering me to collect the Qur'an. When I asked Abu Bakr how could he do what the Messenger of Allah (ﷺ) had not done, he told me there was good in it and persisted until Allah made me recognize the benefit in it which he had shown Abu Bakr and 'Umar. **So I searched for the Qur'an and collected it from what was written on the stalks of palm-leaves, stone tablets and also from those who memorized it, until I found the last verses of Surah at-Tawbah with Abu Khuzaimah al-Ansari and I did not find them with anyone else:**
>
> > Verily a Prophet from among yourselves has come to you. It grieves him that you should be injured or face difficulty.... (until the end of the Surah al-Bara'a (ie. at-Tawbah, 9 : 128–129))

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[82] *Muslim Perspective,* March 1985

The complete manuscript remained with Abu Bakr until he died, then with 'Umar until the end of his life, and then with 'Umar's daughter, Hafsah."[83]

As is obvious from the above mentioned Hadith, there is no suspicion about the authenticity of the two verses nor is there any mention that they did not conform to any set criteria. The Hadith only indicates the reason why the Qur'an was collected in one book and the efforts made by the Prophet's companion, Zaid ibn Thabit, to gather it from all available sources.

The other four reference texts mentioned by Dr. Khalifa all quote or rely on one or more of the Hadith narrations from *Sahih al-Bukhari* and other Hadith works, and comment on them. For example, in the 16th century classic on Quranic disciplines, *al-Itqan fi 'Ulum al-Qur'an,* which Dr. Khalifa includes in his list, its author 'Abdur-Rahman as-Suyuti comments on the previously mentioned Hadith by quoting another great scholar of his time, "(Abu Shamah) said, 'Their intention was to insure that only that which was written in the Prophet's (ﷺ) presence was collected and not only that which was memorized. Because of that, he (Zaid) said the following concerning the end of Surah at-Tawbah, 'I did not find it with anyone else'. That is, he did not find it **written** with anyone else, because memory alone was not considered sufficient without written support."[84] In a more recent work the Lebanese scholar, Dr. Subhi as-Salih, makes the following comment on the account in *Sahih al-Bukhari,* "This text might present a problem for the reader due to Zaid's statement that he only found the end of Surah at-Tawbah with Abu Khuzaimah al-Ansari. However, the problem is quickly resolved when the reader learns that Zaid meant that he only found it written with Abu Khuzaimah, which was sufficient for it to be accepted, as many Sahabah (companions of the Prophet(ﷺ) had memorized it and so had Zaid. He only wanted to confirm what was memorized by what was written as a precautionary measure. That was also the method which he fol-

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83 *Sahih al-Bukhari,* translated by Muhammad Muhsin Khan, (Beirut: Dar al-'Arabia, 1979, 3rd. ed.), vol. 6, pp. 477–8.

84 'Abdur-Rahman as-Suyuti, *al-Itqan fi 'Ulum al-Qur'an,* (Cairo: Halabi Press, 4th ed., 1978), vol. 1, pp. 77–8. See also the 15th century Egyptian scholar, Muhammad az-Zarkashi's, *al-Burhan fi 'Ulum al-Qur'an,* (Beirut: Dar al-Ma'rifah, 1st ed., 1957), vol. 1, p. 234.

lowed in collecting the rest of the Qur'an as requested by Abu Bakr. There had to be two confirming sources for a verse or group of verses to be accepted; a memorized source and a written source .... Zaid's statement, 'I only found it with Abu Khuzaimah' does not in any way imply that a portion of the Qur'an was recorded on the basis of a single source, because Zaid had heard it before and knew its location ..."[85]

Hence, Dr. Rashad Khalifa's claim that both early and modern scholars who wrote on the collection of the Qur'an are unanimously agreed that the last two verses of Surah at-Tawbah (no.9) are the only verses in the Qur'an that failed to meet the criterion of source multiplicity is totally false. Not only is it not unanimous but it is non-existent among authoritative works, past or present, written by Muslim scholars.

As for the second part of his argument concerning the so-called nine violations to his numerical code, it has already been clearly demonstrated in the previous points that the code is no more than a coincidence occuring only in a few rare instances. It is violated and contradicted not nine times but innumerable times throughout the Qur'an; it is violated not merely in one Surah but in most of the Surahs of the Qur'an. However, just for the sake of demonstrating the consistency with which Dr. Khalifa has falsified and manipulated his data, the following five examples from his so-called nine violations will be systematically refuted: Messenger رسول ,(your) selves أنفس , god اله , Lord رب , Throne العرش

a) The total occurence of the word "Messenger رسول " is actually 140 and not 115 as claimed by Dr. Khalifa. The 140 locations can be found in the Quranic concordance, *al-Mu'jam al-Mufahras li Alfaẓ al-Qur'an al-Karim,*[86] pages 314, 315 and 316. The total of 140 includes a mixture of definite forms (الرسول) in all three cases, nominative (الرسولُ), genitive (الرسولِ) and accusative (الرسولَ) adding up to 60, and 56 indefinite forms in both the nominative and genitive

[85] Subhi as-Salih, *Mabahith fi 'Ulum al-Qur'an,* (Beirut: Dar al-'Ilm li al-Malayin, 14th ed., 1982), pp. 75–6. See also the 20th century Azhari scholar, Muhammad az-Zarqani's, *Manahil al-'Irfan fi 'Ulum al-Qur'an,* (Cairo: Halabi Press, 3rd ed. n.d.) vol. 1, pp.252–3.

[86] Muhammad Fu'ad 'Abd al-Baqi, *al-Mu'jam al-Mufahras li Alfaz al-Qur'an al-Karim,* (Cairo: Dar al-Kutub al-Misriyah Press, 1st. ed. 1939).

cases (رسول) and 23 indefinite forms in the accusative case (رسولا) and one unusual definite form in the accusative case with an *Alif* added (الرسولا)[87]. This total also does not include the forms to which the personal pronouns have been added, for there is one mention of "my messenger رسولي "; 4 mentions of "our messenger رسولنا "; 2 of "your (pl.) messenger رسولكم"; 84 of "his messenger رسوله "; one of "her messenger رسولها "; and 3 of "their messenger رسولهم ",[88] making a grand total of 235 which like 140 is not divisible by 19 with the removal of the single mention in the last two verses of Surah 9. There is no way to make this a so-called violation except by outright data falsification.

(b) The total occurence of the "word", "(your) selves أنفس " as written by Dr. Khalifa can not be determined, because the term "your selves" in Arabic is أنفسكم and not أنفس , which simply means "selves". The word "selves أنفس " occurs only in the definite form (الأنفس) and its frequency is only 6 times![89]. When the personal pronouns are added, the totals are as follows; "your selves أنفسكم " occurs 49 times; "our selves أنفسنا " occurs 3 times; "their selves (mas.) أنفسهم " occurs 91 times; and "their selves (fem.) أنفسهن " occurs 4 times[90]. The grand total of all forms is 153 which is the total given by Rashad Khalifa for "(your) selves أنفس ". It is neither the total for "your selves أنفسكم " nor for "selves أنفس ". And it also includes the forms with attached pronouns which were all excluded in the case of "messenger رسول ", "god اله " and "Throne العرش ".

(c) The total occurence of the word "god اله " in the nominative and genitive forms is 80 and in the accusative form (الها) is 16, giving Dr. Khalifa's total of 96. However, here he has also excluded the forms in which the personal pronouns have been added, the same forms which he included in his previous total for the word "(your) selves

87 Surah al-Ahzab 33 : 66
88 *al-Mu'jam al-Mufahras,* pp. 314–8
89 Ibid., p. 712
90 Ibid., pp. 712–4

أنفس " and in the following total for "Lord رب ". If these forms are included, (their totals are as follows: "your god الهك " occurs twice; "your (pl.) god الهكم" occurs 10 times; "our god الهنا " occurs once, and "his god اله " occurs twice[91]), the grand total of 111 is not a multiple of 19 when the last two verses of Surah 9 are deleted.

(d) In the case of the word "Lord رب ", Dr. Khalifa has included all of the forms with attached personal pronouns (eg. ربكم ربك ربنا ربي etc.) as well as the accusative form (ربا) to get his total of 970. But, if the total was limited to the nominative, genitive and accusative forms of the word "Lord رب " as was done in the case of the word "god اله " and "Throne العرش, the resulting total would be 85, which would not become a multiple of 19 with the removal of the last two verses of Surah at-Tawbah[92].

(e) In the last example (the word "Throne العرش "), Dr. Khalifa has not only excluded all of the forms with attached personal pronouns which he included in the case of "Lord رب " and "(your) selves أنفس ", but he has also excluded the indefinite form (عرش). That is, the definite form (العرش) occurs 20 times; the indefinite form (عرش) occurs twice; and the three forms with attached pronouns (عرشه عرشها عرشك) occur 4 times, making a grand total of 26 times, which would not be a multiple of 19 with the deletion of the last two verses of Surah 9. Hence, Dr. Khalifa had to exclude the indefinite form which he has counted in all previous totals.

From these five examples, it is clear that: 1) Rashad Khalifa has used a different basis for calculating each total, 2) none of bases used follows a logical pattern, 3) if any one base was used consistently, all of the other totals would be incorrect, and 4) data has been falsified when the above methods failed to produce the desired figure. Thus, it may be concluded that the so-called nine violations are in fact concocted figures used to disguise the error in Dr. Khalifa's total for the word "*Allah* الله " and that the last two verses of Surah at-Tawbah are as authentic as any other verse in the Qur'an.

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91 *al-Mu'jam al-Mufahras*, pp. 38–9
92 Ibid., pp. 285–7

Doctored Data

Considering Dr. Khalifa's previous record of data manipulation, there is no reason to expect that no tampering has taken place in his 34 pages of data tabulating the occurence of the word "*Allah* الله " in the Qur'an. A careful analysis of the Doctor's data for the 2,698 locations in which the word "*Allah* الله " are supposed to occur, revealed the following five irreconcilable discrepancies;

(i) Chapter 9 verse 15 has 2 occurences and not one as recorded by Dr. Khalifa[93].

List of Chapters & Verses containing the word "Allah الله"

NO.	CHAPTER	VERSE
1118	9	13
1119	9	14
1120	9	15
1121	9	16
1122	9	16
1123	9	16
1124	9	17

(ii) Chapter 22, verse 60 has 2 occurences and not 3 as recorded by the Doctor[94].

NO.	CHAPTER	VERSE
1668	22	58
1669	22	59
1670	22	60
1671	22	60
1672	22	60
1673	22	61
1674	22	61
1675	22	62

(iii) In chapter 25, verse 68, he recorded only one mention of the word "Allah" when, in fact, there are 2 mentions[95].

93 *Quran: Visual Presentation of The Miracle,* p. 43
94 Ibid., p. 50
95 Ibid., p. 52

NO.	CHAPTER	VERSE
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1790	25	41
1791	25	55
1792	25	68
1793	25	70
1794	25	70
1795	25	71

(iv) In chapter 40, verse 74, he also recorded only one entry instead of the actual total of two[96].

NO.	CHAPTER	VERSE
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2217	40	65
2218	40	66
2219	40	69
2220	40	74
2221	40	77
2222	40	78
2223	40	78

(v) And in chapter 46, he did not record any mention of the word "Allah" in verse 33, although it is mentioned once[97].

NO.	CHAPTER	VERSE
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2307	46	26
2308	46	28
2309	46	31
2310	46	32
2311	47	1
2312	47	3

96 *Quran: Visual Presentation of The Miracle*, p. 57
97 Ibid., p. 58

It should be noted that these discrepancies are not a result of printing errors, but are tabulation errors. Seven other errors were discovered besides these five which are a result of printing errors (eg. chapter 63 has one entry for verse 6 and 3 entries for verse 7, when in fact there are 2 mentions in each verse)[98].

Thus, the whole issue of there being an extra mention of the word "*Allah* ٱللَّهُ " in the last two verses of Surah at-Tawbah (no.9) becomes meaningless except as a mask to hide Dr. Khalifa's doctored totals.

III. Ar-Rahman الرحمن

This is the only one of the four words composing the *Basmalah* which actually occurs a multiple of 19 times (57 = 19 × 3) in the Qur'an. However, it should be remembered that the only way in which even this multiple could be arrived at was by including only the *Basmalah* preceding the first Surah and **excluding** the 112 *Basmalahs* preceding the other Surahs all of which the Doctor conveniently includes in his letter counts. In any case, one word out of four occuring a multiple of 19 times could hardly be considered as proof for a miraculous numerical code intricately interwoven throughout the Qur'an.

IV. Ar-Rahim الرحيم

Dr. Rashad Khalifa boldly states in his book, *Quran: Visual Presentation of The Miracle,*[99] that the fourth word in the opening statement is mentioned in the Qur'an 114 times (19 × 6) without making any stipulations. However, in appendix I of his mistranslation of the Qur'an which he calls, *Quran: The Final Scripture,* he writes; "The fourth word, "Al-Raheem = most merciful," is found in the Qur'an 115 times. This number is not a multiple of 19. But, we note that there is one "Al-Raheem" word in Qur'an that refers specifically to the prophet Muhammad and not to God (verse 128 of sura 9). Since the verse is in the name of God, we must exclude the word referring specifically to the prophet. Thus the frequency of occurence of "Al-Raheem" as an attribute of God is 114, 19 ×

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[98] Ibid., p. 62. See also p. 40, entry no. 828 listed as verse 57 instead of 87; p. 44, entry no. 1176 listed as 46 should be 48; p. 45, entry no. 1264 listed as 119 should read 118; p. 48, entry no. 1489 listed as verse 97 instead of 96, etc.

[99] Ibid., p. 66

6."[100] This reasoning sounds logical except that in the case of the first word "Ism اسم ", he included in his contrived total of 19 an instance which does not refer to God: entry no. 10, chapter 49, the 11th verse.[101]

بئس الاسم الفسوق بعد الإيمن . . . .

> ***"... The worst name is one implying sinfulness (used of one) after he has believed..."***

Hence, this qualification, if applied consistently, would only further invalidate the total for the first word as well as the other 8 supposed word-count violations. Dr. Khalifa has also included in his total a mixture of definite forms of the word "*Ar-Rahim*" الرحيم and indefinite forms (رحيم),[102] both of which were excluded in one or another of the totals for the other 8 words found in the last two verses of Surah at-Tawbah which supposedly violate the code of 19. Thus, in arriving at his desired total, the Doctor follows another incoherent pattern not used in the other 8 supposed violations of the code.

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[100] *Quran: The Final Scripture*, p. 472
[101] *Quran: Visual Presentation of The Miracle*, p. 27
[102] Surah al-Baqarah 2 ; 173, 182, 192, 199, 218 and 226

8. SURAH QAF: FALSE CLAIMS

In the presentations of his theory, Dr. Khalifa always begins his claims concerning the prefixed Arabic letters ("Quranic Initials" as he calls them) with the totals for Surah Qaf (no. 50). The reason being that this Surah represents one of the few drops of truth within his ocean of lies. Readers and listeners are urged to count the *Qafs* for themselves.[103] Once they do so and find the total to be 57 (19 × 3), they will likely assume all of his other totals to be correct. In order to greatly magnify Surah Qaf's importance and thereby increase the overall impact of the theory of 19, the Doctor has made two additional dramatic claims for the Surah: (i) *Qaf* means Qur'an and (ii) there exists clear evidence that the number of *Qafs* in Surah Qaf was specially protected.

i) Dr. Rashad explains why *Qaf* means Qur'an as follows: "Since the total occurence of the letter *Qaf* in the two *Qaf*–initialed chapters equals the number of chapters in the Qur'an, 114: *Qaf* total = 57 + 57 = 114 = 19 × 6, the letter *Qaf* stands for "Qur'an".[104] This "fact" is further supported by the fact that the "Qur'an is described in the first verse of Chapter Qaf as " مجيد = Majeed = Glorious," and the numerical value of this word is exactly 57 which is the number of Qafs in each of the two Qaf–initialed chapters; د = 4, ي = 10, ج = 3, م = 40."[105]

The practise of translating letters into numbers and numbers into words in order to deduce "hidden" meanings is known as numerology which will be dealt with in more detail in the subsequent chapter. It is sufficient to point out here that according to this un-Islamic system of letter translation, the numerical value of the word "Qur'an القرآن " is 382: ن (= 50) + آ (= 1) + ر (= 200) + ق (= 100) + ل (= 30) + ا (= 1) = 382 which is neither a multiple of 57 nor 19. Hence, if the letter *Qaf* meant Qur'an, as claimed, this most direct "translation" should show it which it does not. It should also

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103 See, *Al-Qur'an The Ultimate Miracle,* wherein Mr. Ahmed Deedat states: "It will take you just a few minutes to count these Qafs... You will feel the miraculous nature of the Holy Qur'an·" (Page 53)

104 *Quran: Visual Presentation of The Miracle,* p. 86

105 Ibid., p. 87. See also page 53 in Ahmed Deedat's, *Al-Qur'an The Ultimate Miracle,* "...It is a reasonable assumption that Qaf stands for the Qur'an..."

be noted that the word "Nahb نهب ", which means pillage and plunder, also has a numerical value of 57; ب (= 2) + هـ (= 5) + ن (= 50) = 57 and the word "Danas دنس " which means filth, has a numerical value of 114; س (= 60) + ن (= 50) + د (= 4) = 114. Thus, using the system of numerology one could just as well erroneously argue that the Qur'an promotes filth and Surah Qaf invites man to pillage and plunder. The fact that it may be used in this fashion clearly shows its falsehood.

ii) Dr. Khalifa also claims that Allah used the term "*Qawm* قوم (people)" when referring to Prophet Lot's people everywhere in the Qur'an except in Surah *Qaf* in order to avoid upsetting the total of *Qafs* in the Surah. Dr. Rashad expressed this claim as follows:

> "An illustration of the miraculous intricacy of this Quranic mathematical system is in order. Looking at sura Qaf, verse 13, for example, we find it a short verse which is usually recited without any special attention. But, it contains a most profound demonstration of how every word, indeed every letter in Quran is divinely designed, calculated and carefully placed. This short verse says," 'Aad, Pharaoh, and the brethren of Lot.' **The people of Lot are mentioned in Quran 12 times (7:80; 11:70, 74, 89; 22:43; 26:160; 27:54, 56; 29:28; 38:13; 50:13; and 54:33) and they are consistently referred to as "Qawm Lot", with only one exception; in sura Qaf they are called "Ikhwan".** It is readily obvious that the use of the word "Qawm" or "Ikhwan" determines the number of occurences of the letter "Qaf" (Q). Thus, had the word "Qawm" been used in sura Qaf instead of the word "Ikhwan", the number of occurences of the letter "Qaf" (Q) would have been 58, a number which is not a multiple of 19; and a number that will not match the number of "Qaf" (Q's) in the sister sura where the initial Qaf occurs; and the total number of "Qafs" will not match the total number of suras in the Quran. In other words, the whole system collapses as a result of altering one letter."[106]

[106] *Quran: The Final Scripture,* pp. 474, 479. See also *Al-Qur'an The Ultimate Miracle,* pp. 56–9.

This claim is simply not true at all. Dr. Khalifa has deliberately ignored four places in the Qur'an where the people of Prophet Lot are not referred to as "*Qawm,* قوم "; Surah al-Hijr (no.15), verse 59 and 61, Surah an-Naml (no.27), verse 56, and Surah al-Qamar (no.54), verse 34. In all of these instances Allah refers to Prophet Lot's people as "*Al Lut* آل لوط and not "*Qawm Lut* قوم لوط." Thus, Surah Qaf is **not** the only Surah in which the word "*Qawm* قوم " was not used when referring to Prophet Lot's people. Consequently, it may be concluded that the total of 57 *Qafs* in Surah Qaf and Surah ash–Shura is no more than a co-incidence and can not in any way be considered proof for a "miraculously intricate mathematical system" in the Qur'an.

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9. WHY NINETEEN?

Many of those who hear or read about Dr. Rashad Khalifa's numerical code of 19 usually ask why he chose the number 19 when there are so many other numbers mentioned in the Qur'an. Dr. Khalifa's initial reply to this question is that "While the Quranic numbers are defined (forty nights, seven heavens, six days, etc.), the number **NINETEEN** is not defined. This indicates the purely mathematical function of this number."[107] However, there is another unqualified number mentioned in the Qur'an, the number **eight** in verse 17 of Surah al-Haqqah (no.69):

والملك على أرجائها ويحمل عرش ربك فوقهم يومئذ ثمانية

17. The angels will be on its sides, and on that day EIGHT will carry above them your Lord's throne.

By using Dr. Khalifa's inconsistent method of concocting multiples, it is also possible to establish 8 as the axis of the Qur'an's miraculous numerical code. For example;

i) The opening statement of the Qur'an consists of 8 ÷ 2 words.
ii) The number of Surahs with Basmalahs revealed before their first verse is 112 (8 × 14)
iii) The first complete chapter of the Qur'an to be revealed (no. 1) consists of 32 words (8 × 4)
iv) The first complete chapter to be revealed consists of 136 letters (8 × 17)
v) Between the verse in which the "numerical code" of 8 was revealed and the Basmalah *preceding the Surah are 16 verses (8 × 2)*
vi) The verse in which the number 8 was revealed is composed of 14 words and 42 letters which make a total of 56 (8 × 7)
vii) The first Quranic revelation (the first 5 verses of Surah al-'Alaq (no. 96)) consists of 24 words (8 × 3)

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[107] *Quran: Visual Presentation of The Miracle,* p. 6.

viii) *The last Quranic revelation (chapter 110) consists of 24 words (8 × 3) and 80 letters (8 × 10) which make a total of 104 (8 × 13)*[108]

At this point, Dr. Khalifa turns to the occult pseudo-science of numerology wherein numbers are turned into words and vice versa by assigning numerical values to the letters of the alphabet. He explains the choice of nineteen as follows; "Why 19? Because 19 means GOD IS ONE and this is the message of the Qur'an. At the time of revelation of Qur'an, the numerals as we know them today were not in existence. Instead, the alphabet letters were used as numerals, ..."[109] "The Arabic word for ONE is "Waahid واحد", consisting of و = 6, ا = 1, ح = 8 and د = 4. By adding the numerical value of these four letters (6 + 1 + 8 + 4), we find the total 19. Therefore 19 = واحد = ONE".[110]

As was mentioned in the introduction, numerology has no place in Islam. It was neither sanctioned by the Qur'an nor by the Prophet Muhammad (ﷺ) and was opposed by the Companions of the Prophet (ﷺ) as well as the early scholars. The great 14th century C.E. scholar Ibn Hajar al-'Asqalani said, "(Numerology) is completely false and should not be relied on, for it has been accurately reported that (the companion of the Prophet (ﷺ)) Ibn 'Abbas used to forbid the *Abjad* and consider it a form of Magic, which is quite reasonable, as it has no basis in the Shari'ah (Islamic Law)."[111]

The origins of numerology can be found in the pagan beliefs of the ancient Babylonians and Greeks. Among the Assyrians and Babylonians, heavenly bodies were at the same time both deities and personified numbers. The star which they called *Ishtar* was at the same time both the goddess *Ishtar* and the deified number 15. The moon was not only earth's satellite but also the lunar deity *Sin*

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[108] In fact, if one had the time and patience, the multiples could be juggled around and presented in the following mathematical marvel based on 8:

$$1 \times 8 + 1 = 9$$
$$12 \times 8 + 2 = 98$$
$$123 \times 8 + 3 = 987$$
$$1234 \times 8 + 4 = 9876$$
$$12345 \times 8 + 5 = 98765$$

[109] *Quran: Visual Presentation of The Miracle,* p. 243

[110] *Quran: The Final Scripture,* p. 483

[111] Subhi as-Salih, *Mabahith fi 'Ulum al-Qur'an,* pp. 237–8

and the deified number 30.[112] In Greece the base can be found in the Pythagorean idea that all things can be expressed in numerical terms because they are ultimately reducible to numbers. Hence, in the Greek alphabet, each letter represented a number.[113] These ideas became incorporated in Judaism's esoteric branch known as the *Cabala* (literally "tradition or hidden wisdom") which is believed to date back at least to the time of Christ. Its most important texts are the Book of Creation, written sometime between the 2nd and 6th centuries C.E. and the Book of Splendor, by the 13th–century Spaniard, Moses de Leon. The *Cabala* includes a number science called *gematria* in which each letter of the Hebrew alphabet is given a numerical value and through which all kinds of mystic interpretations of the Scriptures can be made.[114] From Jewish mysticism, Greek philosophy and pagan Babylonian beliefs, Christian numerology evolved in the centers of learning in Alexandria and Syria. It later came into Arabia from Iraq and Syria along with the skill of writing. It is worth noting that the *Abjad* is in the order of the old Hebrew alphabet as far as 400, the six remaining letters being added by the Arabs[115]. However, the mathematical arrangement of the alphabet (the *Abjad*) was not used as numerals, as claimed by Dr. Khalifa, but was used by fortunetellers to interpret their clients' characters and to divine the future. Which explains why the companion, Ibn 'Abbas, considered it a branch of magic. According to Islamic law, fortunetelling is included under the general heading of magic which is itself classified as *Haram* (forbidden). The *Abjad* is only one of the tools of trade used by the fortuneteller as Dr. Khalifa himself has amply demonstrated in his prediction of the Day of Judgement based on the 14 sets of Quranic "Initials" being in reality 14 sets of numbers which add up to 1709, the supposed number of years that the Prophet Muhammad's message would last. That is, from the time of this discovery in 1400 A.H. to the end of the world there remains 309 years.[116] Actually, Dr. Khalifa borrowed this calculation from a quote in a 15th century C.E. text on Quranic sciences, *al-Itqan fi 'Ulum al-Qur'an*. The

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112 *The New Encylopedia Britannica,* (U.S.A.: Encyclopedia Britannica Inc. 15th ed.), vol. 12, p. 917

113 Ibid., Micropedia vii, p. 441

114 Ron Bailey and others, *Into The Unknown,* (U.S.A.: Readers Digest Assn.Inc., 1981), p. 63

115 Thomas Patrick Hughes, *A Dictionary of Islam,* (Lahore: Premier Book House, n.d.), p.3

116 On page 221 of his Arabic presentation of the theory, *Mu'jizah al-Qur'an al-*

author of the text, as-Suyuti, quoted in volume 2, page 14, a variety of opinions concerning the meaning and significance of the Arabic letters prefixed to the Surahs. Among the more extreme opinions quoted was that of a 12th century grammarian, as-Suhaili, who said, "Perhaps the number of prefixed letters, when the repetitions are removed, are there to indicate how long this (Muslim) world will last." The author then quoted one of the leading scholars of his day's total rejection of as-Suhaili's statement.

In the end of the Arabic edition of his presentation of the 19 theory, *Mu'jizah al-Qur'an al-Karim*, pages 215 to 217, Dr. Khalifa actually attempts to attribute numerology and the calculation of the world's end from the Quranic initials to the Prophet Mohammad (ﷺ) himself! Although he openly denies the authenticity of *Hadith* in most of his writings, his whole argument here is based on what he calls "a famous historic event" narrated in the form of a *Hadith* in *Tafsir al-Baydawi.* Concerning the *Hadith* and such claims, the famous classical commentator of the Qur'an, Ibn Kathir (d. 1365 C.E.) said the following: "As for those who assume that they (the prefixed Arabic letters) indicate time periods from which the dates of events. calamities and Armageddon may be deduced, they have claimed knowledge of what they are ignorant of, and speculated where they have no right to speculate. There is however, an unauthentic (*Da'if*) *Hadith* related to this subject which actually indicates the falsity of this line of thought. It is narrated by Muhammad ibn Is-haq on the authority of al-Kalabi from Jabir ibn Abdullah who said, "Once Abu Yasir ibn Akhtab passed by the Prophet as he was reciting the openings words of Surah al-Baqarah: ***'Alif, Lam, Mim, this is the book wherein there is no doubt.'*** Then he went to his brother Huyayy who was with some other Jews and said: 'Do you know by God that I have heard Muhammad recite "*Alif, Lam, Mim*, this is the book wherein there is no doubt" among what was revealed to him? After expressing surprise Huyayy and these men went to the Prophet and told him what had been reported to them and asked if Gabriel had brought the message from God. When he

= *Karim*, he states the following:
"We can clearly see that the end of the world as set by the Qur'an will be – by Allah's will – 309 lunar years or 300 solar years after the year of discovery (1980/1400 A.H.) .... This means that the year following 1709 A.H. will be the last year of the world, the year 1710 A.H. ..... and this number is a multiple of 19...."

said that he had they said: God sent prophets before you but we do not know of anyone of them being told how long his kingdom would last and how long his community would last. Huyayy went back to his men and said to them: '*Alif* is 1; *Lam* is 30; and *Mim* is 40 that is 71 years. Are you going to adopt a religion whose kingdom and community will last for only 71 years?" Then he went to the Prophet and said, 'Have you anything else, Muhammad?' He replied 'Yes, *Alif Lam Mim Sad*'. Huyayy said, 'This by God is more weighty and longer: *Alif* is 1; *Lam* is 30; *Mim* is 40, *Sad* is 90, that is 161 years.' Similar questions were asked and answered in respect of *Alif Lam Ra* 231; *Alif Lam Mim Ra* 271; then he said, 'Your situation seems obscure to us, Muhammad, so that we do not known whether you will have a short or long duration.' When they left him, Abu Yasir said to his brother Huyayy and the others, 'How do you know that all these totals should not be added together to make a grand total of 734 years?' They answered, 'His affair is obscure to us.' " Ibn Kathir said "This *Hadith* revolves around Muhammad ibn as-Sa'ib al-Kalabi whose solitary narrations are considered unreliable."[117]

Besides being un-Islamic, numerology also does not provide an ironclad case for the choice of 19 because, according to the *Abjad,* 19 also translates as "Haajiz حاجز " consisting of ز = 7, ج =3, ا = 1, and ح = 8, meaning an obstacle or a screen, which the Qur'an certainly is not. And for the case of 8, one could just as well argue that since the Qur'an is the beginning and basis for all true religious knowledge, the number eight was chosen as the axis for the Qur'an, because 8 = بدء = beginning (ء = 1, د = 5 and ب = 2). In any case, since the vast majority of the evidence used by Dr. Khalifa to build his case for 19 as the miraculous numerical code of the Qur'an has been thoroughly refuted in the previous chapters, the numerological claim can not be considered as being any more than hollow and meaningless.

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[117] Isma'il ibn Kathir, *Tafsir al-Qur'an al-Azim,* (Beirut: Dar al-Kutub al-'Ilmiyah, 1st ed. 1986) vol.1, p.61. For Ibn Is-haq's narration of the *Hadith* see A.Guillaume, *The Life of Muhammad: Translation of Ibn Is-haq's Sirah Rasul Allah,* (Karachi: Oxford University Press, 6th ed. 1980), pp.256-7

10. NUMBER 19: A PLATFORM FOR DEVIATION

By elevating the numeral 19 to divine status, Dr. Khalifa has not only provided himself with a justification for his whimsical interpretation of Islam, but he has also laid a philosophical foundation for any and every deviant who wishes to use it. Among the first to realize its potential was the American Isa 'Abdullah (formerly Dwight York), founder and leader of the Ansaru Allah sect whose base is in Brooklyn, New York. Isa falsely claims himself to be not only the grandson of the so-called Mahdi of the Sudan and the Mujaddid (Religious Reformer) of this century, but he also claims to be Prophet Jesus.[118] According to Isa, it was he who discovered the secret of 19! He has republished parts of Ahmed Deedat's book, *Al-Quran The Ultimate Miracle*, in his own name in a magazine entitled, *Is The Holy Qur'an a Product of Man?*. In this magazine he states, "It is important to note that none of the knowledge of the number 19 was revealed before 1970 A.D., at which time it was disclosed by Al Mukhlas Mujaddidun Al Hajj (Al Imam) Isa Abd'ALLAH Muhammad Al Mahdi (WU). And with its disclosure came the solving of one of the most mystifying aspects of the Holy Qur'an to ever baffle the Islamic World."[119] According to Isa, 19, which he called the "supreme mathematics to the entire Holy Qur'an", foretold that Muhammad Ahmad was to be the true Successor (Caliph) of the Prophet (ﷺ), the 19th and seal of the Imams.[120] Concerning this claim, he writes, "The Tasmiyah (i.e. *Basmalah*) or the seal of the Holy Qur'an begins with the letter ب Baa (the first letter) and ends with م Miim (the nineteenth letter). We will now show you how these two Arabic letters will further support the fact that Al Imam Muhammad Ahmad al Mahdi (AS) was to be the 19th Imam after Ali (HWON). The letter Baa ب represents بني "son of" and who was the first of the 19 Imams? Hasan, the **Son of** Ali (HWON). The letter م Miim is the

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118 Isa Muhammad, *Seminars of Al Hajj (Al Imam) Isa Abd'Allah Muhammad Al Mahdi (WU)*, (U.S.A.: Ansaru Allah Community, 1979), no. 97, p. iii.
In the magazine, "*The Book of* ل ", page 3, 'Isa Muhammad refers to himself as "Al Hajj Al Imam Isa Abd'Allah Al Mahdi or **Isa Al Masih**." The title *'Isa al-Masih* means Jesus the Messiah (i.e. Jesus Christ)

119 Isa Muhammad, *Is The Holy Qur'an a Product of Man?*, (U.S.A.: Ansaru ALLAH Community, 1980), no. 25, p. 20

120 Ibid.

same Miim that is placed in front of the word هادى Hadi to form Mahdi مهدي : The One Who Guides."[121]

Another of those to realize the potential of the 19 theory is Tynetta Muhammad, former consort of the false prophet Elijah Muhammad (d. 1975) and presently the leading spokeswoman for Louis Farrakhan's Nation of Islam sect in which the teachings of Elijah have been revived. In her column "114 Golden Rules of Conduct for the Righteous" which she subsequently calls "Unveiling the Number 19",[122]she writes a commentary on Surah al–Qalam (no. 68) containing the following, "We will note that Surah 68 contains along with the opening Bismillah statement consisting of 19 letters, the 14th letter "Nun" which ends the progressive series of those mysterious symbols or letters of the Arabic alphabet called the Muqatta'at, or abbreviated initials, appearing over only 29 of the 114 Surahs of the Holy Qur'an .... The mystical interpretation of these combinations of letters and numbers which permeates the inner teachings of the Holy Qur'an's message is fully manifested in the divine teachings of the Honorable Elijah Muhammad.... In studying the number sequence of the 6 and the 8 combined in Surah 68, we find agreement in the numbers and the exact sequence and order of the letters that make up the spelling of the name Elijah (6 letters) and Muhammad (8 letters), when added together (6 + 8) = 14 which enunciates and finalizes the ending of 14th letter in this series of the Muqatta'at.

Now to complete our study and understanding of these letters and numbers in manifesting the presence of God and His exalted Christ, the Honorable Elijah Muhammad, we must connect the progression of the divine work of his servant, Farrakhan Muhammad Ali, as a sign completing the transition from the life of this world into the life of the hereafter.

The number and letter code of 14 also connects to the spelling or initials of the name Louis Farrakhan which (has) 14 digits. These 14 letters plus the 14 letters of the Honorable Elijah Muhammad equals 28, when added to the 19 letters in the spelling of Master W.

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121 *Is the Qur'an a Product of Man?* p. 16. Note that بني actually means "the tribe or clan of" or "my little son" and ابن means "the son of".

122 *The Final Call,* vol. 6 no. 5, March 15th 1987, p. 6

Fard Muhammad[123] = 47 giving us the 47th Surah of the Holy Qur'an and the name Muhammad.[124] To understand the additional name of Ali, we must combine the spelling of his title and name: Minister Farrakhan Muhammad Ali which equals 28, (the same value as 14 + 14 = 28 in the original formula) plus the 19 = 47 again making the name Muhammad the crystallization of **the presence of God** and the work of the Messiah and the Mahdi in the restoration and resurrection of our original nation and people in America and all over the world."[125]

From the two examples mentioned above, it is clear that the theory of 19 has become a general platform for deviation. For, both Isa Abdullah's claim to be the awaited Messiah, and Louis Farrakhan's revival of the belief in Fard Muhammad as God and Elijah Muhammad as not only a prophet of God but also the awaited Messiah, represent some of the extremes of heresy in our times.

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123 Louis Farrakhan and his followers believe that this individual, Fard Muhammad, who taught Elijah was God in person. The following quote can be found in every issue of their paper, *The Final Call,* under the heading "What the Muslims Believe": "12. WE BELIEVE that Allah (God) appeared in the Person of Master W. Fard Muhammad, July, 1930 ..." (*The Final Call,* vol. 6, No. 14, Aug. 21, 1987 p. 31)

124 The name of Surah 47 is Muhammad.

125 *The Final Call,* vol. 5 no. 3, October, 1985, p. 14

11. THE PREFIXED LETTERS *(AL-MUQATTA'AT)*

For the benefit of those seeking the truth, the correct Islamic position on the interpretation of the prefixed letters has been clearly explained by Allah in the Qur'an itself; in verse seven of Surah Al 'Imran (no.3):

> ***"It is he who revealed the Book to you. In it are clear*** **(Muhkamat)** ***verses which make up the essence of the Book*** **(Umm al-Kitab)** ***and others which are obscure*** **(Mutashabihat).** ***As for those whose hearts are twisted, they follow the obscure (verses) seeking to sow discord and searching for its inner meanings. But, no one knows its inner meanings except Allah. And those firmly grounded in knowledge say, 'We believe in it, as it is all from our Lord.' Yet, none will realize (this) except the wise."***

The Qur'an was revealed to mankind as a *Furqan*, a means of distinguishing between truth and falsehood in man's relationship with his Creator and with the creation within which he exists. The basic principles of these relationships have been clearly defined in the Qur'an in such a way that no room for speculation or doubt is left. These are the principles which make up the core of the last divinely revealed message to mankind; the Qur'an. As for the details of the application of these principles, they may be found in the traditions (*Sunnah*) of the last Prophet, Muhammad (ﷺ). For example, the principle of prayer (*Salah*) mentioned throughout the Qur'an, defines the primary relationship between man and God, while the *Sunnah* explains its methodology and format. Consequently, it is from the *Muhkamat* verses that the detailed system of *Fiqh* (Islamic law) was evolved by the early scholars. They concentrated their efforts on those verses which had direct relevance to the running of society; the verses which could be applied and interpreted according to logical and universally acceptable grammatical principles. "These clear verses represent an aspect of the blessings bestowed by God on man wherein the basic principles of true religion are clearly delineated in order to protect man's faith from distortion and the unity of the nation of Believers

(*Ummah*)from dissolution."[126]

On the other hand, the Qur'an also addresses the mysteries of this life and the next, and unveils some of the secrets of man's world as well as those of the unseen world which surrounds him. It does so to the degree necessary for man to understand the correct nature of his relationship to God and to the rest of creation in order that he may avoid worshipping other than God and refrain from oppressing himself and others. Since the reality of these hidden worlds are far beyond man's ability to grasp, the terminology used to describe them tends to be vague and sometimes even ambiguous. For example, the Hellfire is described as breathing[127] and sometimes even speaking,[128] and Paradise is described as having rivers of milk which never sours[129] as well as rivers of wine and honey.[130] Some of the events preceding the final Hour are described as follows:

> ***"When the sun is folded up***
> ***When the stars fall***
> ***When the mountains vanish."***[131]

But, the exact time of this world's end is hidden from man as a test of his faith in God.[132]The Qur'an also speaks of the angels, the *Jinn* and the human spirit (*Ruh*), and describes God in incomprehensible ways as in the phrase, **"Everything (that exists) will perish except His Face."**[133]Included in this category of obscure (*Mutashabihat*) references are the 14 alphabetical letters which precede 29 chapters of the Qur'an. The letters have no obvious meanings and their use in this form has no precedence in ancient Arabic poetry or prose. Letters of the alphabet and portions of words were used at the end of verses for the sake of the rhyme or in sentences for brevity, but their meanings were always clear from the context and they were never used at the beginning.[134]In Arabic

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[126] Manna' al-Qattan, *Mabahith fi 'Ulum al-Qur'an,* p. 214
[127] Surah Hud 11 : 106 and Surah al-Mulk 67 : 7
[128] Surah Qaf 50 : 30
[129] Surah Muhammad 47 : 15
[130] Ibid.
[131] Surah at-Takwir 81:1–3
[132] Surah Luqman 31 : 34, Surah al-A'raf 7 : 187, Surah Fussilat 41: 47, Surah az-Zukhruf 43 : 85
[133] Surah al-Qasas 28 : 88
[134] Muhammad ash-Shawkani, *Fat-h al-Qadir,* (Beirut: Mahfuz al-'Ali, n.d.), vol. 1, p.30.

verse the following may be found:

Qulna laha qifi fa qalat Qaf قلنا لها قفي فقالت ق
We said to her stop so she said, "Q"(i.e. وقفت *waqaft* : I have stopped)[135]

Another example may be found in the following statement attributed to the Prophet Muhammad (ﷺ):
Kafa bi as–Saifi sha كفى بالسيف شا
The sword is a sufficient "*Sha*" (i.e. شاهدا *Shahidan:* witness).[136]

In the case of the Qur'an, these letters only occur at the beginning of the chapters and the verses which follow them do not indicate their meanings. For example:

١ ـ كهيعص
٢ ـ ذكر رحمت ربك عبده زكريا

"1. *Kaf, Ha, Ya, 'Ain, Sad.*
2. A recital of the mercy of your Lord to His servant Zakariya."[137]

Since Prophet Mohammad did not explain the meaning of these and similar letters and the grammatical context in which they occur does not indicate their meaning, it can only honestly be said that Allah alone knows their reality. The scholar Abu al-Laith as-Samarqandi reported that the caliphs, 'Umar and 'Uthman and the great scholar among the companions, Ibn Mas'ud, all said that the prefixed letters are among the concealed things which can not be explained.[138] The other two righteous caliphs, Abu Bakr and 'Ali as well as a number of early scholars like ash-Sha'bi and Sufyan ath-Thawri were also reported to have said that the prefixed letters are Allah's secret in the Qur'an; they are a part of the *Mutashabihat* whose meanings are known only to Allah.[139] Consequently, most

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135 Quoted in *al-Burhan fi 'Ulum al-Qur'an,* p. 173.
136 Narrated by Salamah ibn al-Muhabbiq and collected by Ibn Majah *Sunan Ibn Majah,* (Cairo: al-Halabi Press, n.d.), vol. 2, pp. 868–9, chapter 34, no. 2606.
137 Surah Maryam 19 : 1–2
138 *Fat-h al-Qadir,* vol. 1, p. 138.
139 Ibid.

reputable Quranic scholars avoided discussion on the meanings of the prefixed letters and instead looked at what may be deduced as their purpose. The following are the two most favored opinions.

i) Some scholars like ar-Razi, at-Tabari, Ibn Kathir and Rashid Rida, felt that the letters were primarily to catch the attention of the pagan Makkans who had vowed not to listen to the Qur'an. The strangeness of the disjointed letters made them curious and caused them to listen when they would otherwise have turned away.[140]

ii) Others like az-Zamakhshari, al-Baidawi and Ibn Taimiyah, were of the opinion that the purpose of the letters was to point out to the disbelievers that the Qur'an was composed of the same alphabetical letters which they used, yet they were unable to meet the challenge of reproducing even a single chapter similar to any of its 114 chapters.[141]

There are, however, some individuals, past and present, who have attempted to interpret the meanings of these letters and many of their opinions are recorded and refuted in the various books on *'Ulum al-Qur'an* (Quranic fields of study). But, the only thing they all seem to share is the disagreement of their interpretations. For example some said that the letter *Alif* in the prefix " الٓمٓ *Alif. Lam. Miim.*" is from " الله Allah", the *Lam* from the divine name " لطيف *Latif* (Gentle)" and the *Mim* is from the divine name " مجيد *Majid* (Glorious)"[142] while others claimed that the letters الٓمٓ stood for the sentence أنا الله أعلم : "I Allah knows best".[143] Still others felt that the letters الٓمٓ were the name of the chapter and yet others claimed that it represented the life span of a nation; *Alif* = 1 year, *Lam* = 30 years, and *Mim* = 40 years.[144] However, the verse quoted at the beginning of this chapter curses those who seek to interpret the obscure references in the Qur'an by describing them as possessing twisted hearts and by identifying their intention as that of sowing discord and confusion.

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140 Subhi as-Salih, *Mabahith fi 'Ulum al-Qur'an*, pp. 244–5
141 Ibid., pp. 235–6
142 *al-Burhan fi 'Ulum al-Qur'an*, p. 173
143 Ibid., p. 174
144 Ibid.

Consequently, all such attempts at interpretation should be rejected and those who claim to know their meanings should be religiously avoided. This position is further supported by an authentic narration in which the Prophet's wife, 'Aishah, reported that when the Prophet (ﷺ) recited the verse, "It is He who revealed the Book to you ... Yet none will realize (this) except the wise. (3:7)", he said, **"If you see those who seek out the obscure (*Mutashabih*) parts of (the Qur'an), they are those whom Allah has named (as having deviated from the truth), so beware of them."**[145].

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145 Collected by al-Bukhari and Muslim. See Muhammad Muhsin Khan's translation of *Sahih al-Bukhari,* (Riyadh: Maktabah ar-Riyadh al-Hadithah, 1982), vol. 6, pp. 53–4, no. 70

12. THE MIRACLE OF THE QURAAN

Allah favored His messengers with not only revelation but also with miracles, clearly proving to the people the divine origin and truthfulness of their messages. The inability of the people to imitate the miracles of the prophets made them willingly bear witness to Allah's unity and obey the commandments of the prophets.

Due to the difficulties involved in communication and transportation, the early prophets were sent only to the people among whom they were raised up. Thus the miracles which they brought were particularly suited to the areas of knowledge in which their people excelled in order for the miracles to have the maximum effect on them.[146] For example, Prophet Musa (Moses) may Allah's peace be on him, was raised up among the Egyptians who were noted for their mastery of the occult arts, sorcery and magic. Hence, Allah gave him the miracle of being able to place his hand in his cloak and extract it shining brilliantly. And when sorcerers and magicians were gathered to challenge Prophet Musa and the staffs which they had cast had appeared to the auidence as snakes, Allah turned Prophet Musa's staff into a real snake which shallowed up the optical illusions of his opponents. That defeat was sufficient proof for the magicians and sorcerers who knew that no human being had the power to change the nature of a stick as Musa had apparently done. They fell on their faces in submission and sincere belief in the God of Musa, in spite of the threats of forture and death uttered by their master, the Pharaoh. Another example, is that of Prophet 'Isa, who was chosen by Allah from among the Jews. The Jews were especially noted for their exceptional abilities in the field of medicine. Jewish doctors were highly respected and revered for their seemingly magical ability to mend bones, heal wounds and cure the sick. Thus, Allah favored Prophet 'Isa with the miraculous ability to make the blind see, the lame walk and bring the dead back to life. These abilities were clearly beyond those of the Jewish doctors of that day and they knew well that no mere man could do them. Yet, Allah gave Prophet 'Isa an even more dazzling miracle; he was able to mold birds out of clay, breathe on them and they would fly away.

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146 Manna' al-Qattan, *Mabahith fi 'Ulum al Qur'an,* p. 257

Since the Prophet Muhammad was to be the last of the prophets sent not only to a particular people but to all of mankind, he was given a miracle which not only amazed the people among whom he was raised but which would challenge and amaze the human mind until the last days of this world. The Prophet Muhammad (ﷺ), like the other prophets before him was given a number of other miracles whose effects were basically limited to the people of his time; for example, the splitting of the moon at his tribe's request for a sign, the outpouring of water from his hands on one occasion when he and his companions were short of water and the phenomenon of pepples and rocks giving *Salaams* to him, (i.e. greeting him with the phrase: "*Salaam 'Alaykum,* peace be on you") just to mention a few. However, the miracle of Prophet Muhammad (ﷺ) which was consistent with Allah's aid to the prophets before him was a literary miracle.

The Arabs had very little in the way of unique skills or accumulated knowledge but they took great pride in their oratory and literary skills. Yearly contests were held in fairs like that of 'Ukkaz in which many lines of speeches and poetry were recited from memory. Their language had reached its peak of development, and eloquence was considered the highest quality a man could posses. In fact, the ten most famous poems were so revered that they were etched in gold and hung in the Ka'bah for solemn adoration. Consequently, Allah revealed to His last prophet a book beginning in parts with unintelligibletters like "*Alif Lam Mim*" or "*Qaf*" or "*Nun*" tantalizing the Arab mind as if to say "from these letters which you combine to form your daily conversations as well as great works of prose and poetry is formed a book whose shortest chapter does not exceed three lines yet you can not imitate it no matter how hard you try!" Thus his standing miracle was none other than Qur'an itself. The Prophet (ﷺ) himself stated, "All Prophets were given something which would cause people to believe in them. What I have been given is none other than a revelation (the Qur'an) which Allah has revealed to me. So I hope that I will have more followers than the rest of them on the Day of Judgement."[147]

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147 Reported by Abu Hurayrah and collected by al-Bukhari and Muslim.

The Challenge

The Qur'an is unique in that it is a miracle itself. By the term miracle we mean the performance of a supernatural or extraordinary event which can not be duplicated. And it has been historically documented that the Prophet Muhammad (ﷺ) challenged the Arabs to produce a literary work of a similar calibre as the Qur'an but they were unable to do so in spite of their well known eloquence and literary prowess. The challenge to reproduce the Qur'an was given to the Arabs, and the rest of manking creation in three stages.

a) **The Whole Qur'an:** In the Qur'an, Allah commanded the Prophet (ﷺ) to challenge all of creation to create a book [146]of the stature of the Qur'an, ***"Say, even if all of mankind and the Jinn gather together to produce something like this Qur'an, they will not be able to do so in spite of their co-operation with each other."***[148]

b) **Ten Surahs:** Shortly after the previous challenge, Allah again commanded His messenger (ﷺ) to dare those of the Arabs who claimed that the Qur'an was Muhammad's (ﷺ) invention to produce ten chapters like any ten of the Surahs of the Qur'an; ***"Or if they say that he invented it, Say (to them), 'Bring ten invented Surahs like it. And you may call on whosoever besides Allah that you are able (to help you) if you are (really) truthful (in what you say)'. If they do not answer your (request for help) then, know all of you that it was only revealed by Allah's knowledge."***[149]

c) **One Surah:** In the very next Surah which was revealed, Allah brought the challenges to its upmost peak, by asking those who denied its divine origin to imitate even a single Surah the shortest of which consisted of only three verses, Surah al-Kawthar. ***"Or if they say that he has invented it, Say (to them), 'Bring a single Surah like it.'"***[150] And this final challenge was repeated sometime

[148] Surah al-Isra' 17:88 (The 50th Surah revealed).
[149] Surah Hud 11:13, 14 (The 52nd Surah revealed)
[150] Surah Yunus 12:38 (The 53rd Surah revealed)

later as follows, ***"And if you all are in doubt about what We have revealed to Our servant, bring a single Surah like it."***[151]

These challenges were not just empty words with no one caring to prove them wrong. The Prophet Muhammad's (ﷺ) call to monotheism, to the abolition of idolatry in all its forms and to the quality between slaves and their masters, theatened the whole socio-economic framework of Makkan society in general and the position of the ruling Qurayshi tribe from which the Prophet (ﷺ) came in particular. Makkah, the trading center of Arabia as well as its spiritual center, desperately wanted to stop the spread of Islam. Yet all that the Prophet's opponents had to do to crush the movement was to make up a single Surah like any one of those which the Prophet (ﷺ) and his followers were reciting to the people. A number of Qurayshi orators and poets tried to imitate the Qur'an but they failed. The leaders of the Quraysh then resorted to offering him vast amounts of wealth, the position of king over them and the most noble and beautiful of their women, in exchange for his promise to stop inviting people to Islam. However, his reply was that even if he were given the sun in his right hand and the moon in his left, he would not cease to call others to Islam. The Quraysh also resorted to torturing their slaves and relatives who had embraced Islam in a vain attempt to force them to revert to paganism. Later they organized an economic boycott against the Prophet (ﷺ), his followers and the members of his clan, Banu Hashim, in an attempt to starve them into submission. But even this plan eventually failed. Finally, they plotted to kill him in his home by sending armed young men from each of the clans of Quraysh in order that the guilt of his murder be shared by all and revenge by the Prophet's clan be made impossible. However, Allah enabled the Prophet (ﷺ) and his followers to flee Makkah and join a new band of converts who had arisen among the tribes of a city to the North called Yathrib. Islam spread rapidly through the clans of Yathrib and within a year Muslims became the city's majority. The Prophet Muhammad (ﷺ) was then made the ruler and the name of the city was changed to Madinah. Over the next eight years, the clans of Makkah and its neighboring lands mounted a series of unsuccessful battle compaigns against the

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[151] Surah al-Baqarah (The 87th Surah revealed)

emerging Muslim state in Madinah ending with the Muslim invasion of Makkah itself. All of this bloodshed could have been avoided if only the Quraysh and their allies had been able to produce a mere three lines of poetry or flowing prose similar to the shortest Surah of the Qur'an. Hence there can be no doubt about the inimitability of the Qur'an's literary style, about the miracle of its rhyme and the magic of its rhythm.

In order to enhance his claims for the theory of 19, Dr. Khalifa openly denies the literary miracle of the Qur'an. In the opening statement of the appendix to his mistranslation of the Qur'an Rashad Khalifa states, "Verse 88 of Sura 17 states that: 'If the humans and the jinns banded together to produce a Quran like this, they will surely fail, no matter how much assistance they lend one another.'" This impossibility to produce a similar Quran could not refer to the literary excellence of the Quran, since many humans beings have already produced great works of literature in every language. There had to be other features in Quran that render it impossible to imitate"[152]

Dr. Rashad suggests here that the inimitability of the Qur'an is not necessarily unique since great English poets like Shakespeare, Chaucer or great poets in any language tend to have distinctly unique styles which set themn apart from their contemporaries. However, if, for example, some leading poet of today were to make an in-depth study of Shakespeare's writings and write a sonnet in Shakespeare's style, in old ink and on old paper, then claim that he had discovered a lost poem of Shakespeare's the literary world would probably accept this claim even after careful study! Thus even the greatest of poets can be imitated no matter how unique their style, just as famous painters have been imitated.[153] The Qur'an, however, is way above this level as attempts to forge chapters have been made throughout the ages yet none have withstood close scrutiny. And, as was mentioned before, the incentive to imitate the Qur'an existed during the time of its revelation more so than at any other time and literary skills were than at their peak, yet there was no successful attempt.

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152 *Quran: The Final Scripture*, p. 471

153 In fact, some English scholars consider much of what has been attributed to Shakespeare to have been written by his contemporary, Christopher Marlowe.

CONCLUSION

The following is a brief summary of the main points by which Dr. Khalifa's theory has been proven false in the preceding chapters of this book.

1. **Misinterpretation of Quranic Texts:**

   One of the foundations of Dr. Khalifa's argument is that verse 30 (over it are nineteen) of Surah al-Muddaththir refers to the miracle of 19 being over anyone who claims that the Qur'an is false. However, it has been clearly shown that the number 19 refers to the guardian angels over the Hellfire as understood by the classical commentators of the Qur'an.

2. **Incorrect Letter Count Totals:**

   Another foundational principle of Dr. Khalifa's theory is that the *Basmalah* (i.e. *Bismillaahir–Rahmaanir–Raheem*), some verses and some chapters consist of 19 or a multiple of 19 letters. Since the Qur'an was not revealed in the written form, this argument becomes meaningless. In fact, strictly speaking, the actual total of the letters composing the *Basmalah* is 22 and not 19.

3. **Letter Count Inconsistencies:**

   A major pillar of Dr. Khalifa's claim depends on his statement that "All Quranic initials, **without exceptions,** exist in their suras in multiples of 19". However, this is only the case in three of the 29 Surahs having prefixed Arabic letters, namely Surah Qaf, Surah YaSin and Surah Maryam.

4. **Manipulated Letter Counts:**

   Dr. Khalifa achieved multiples of 19 in the letter counts for 13 chapters having *Alif* in the beginning of their "Quranic Initials" by counting the *Hamzah* as an *Alif* in some instances and not in others.

5. **Falsified Letter Count Data:**

   In order to artificially create multiples of 19 in some of his letter count totals, Dr. Khalifa has doctored his data in the following ways:

   a) some non-existing letters have been counted
   b) Some existing letters have not been counted

c) The text of the Qur'an has been changed in order to either

(i) add letters to the text, or
(ii) delete letters from the text.

6. Word Count Inconsistencies:

A number of proofs used by Dr. Khalifa are based on the total number of words in verses and chapters being 19 or one of its multiples. This has been achieved by following an inconsistent system of letter counting whereby three or four words are sometimes counted as one word.

7. Falsified Word Count Data:

Dr. Khalifa's claim that every word of the ***Basmalah*** occurs in the Qur'an either 19 times or one of its multiples is only true in the case of one of the main four words (i.e. *ar-Rahman*) and even in this case it is only achieved by *excluding* the 112 occurences of the word found in the 112 *Basmalahs* preceding the Surahs, yet he includes all te *Basmalahs* in his letter counts.

8. False Claims for Surah Qaf:

According to Dr. Khalifa, the term "*Qawm* قوم " is used to refer to Prophet Lot's people everywhere in the Qur'an except in Surah Qaf in order to keep the total number of *Qafs* in Surah Qaf a multiple of 19. However, this claim is totally false because there are not one but four other places in the Qur'an wherein the term "*Qawm*" is not used in references to Prophet Lot's people.

9. False Claims for 19:

The doctor claims that 19 was divinely chosen as the numerical code of the Qur'an because it translates into Arabic letters as "*Waahid* واحد " (lit. one) and as such means "God is One", which he proposes is the message of the Qur'an. This claim is also incorrect as it is based on a system of numerology which has absolutely no place in Islam and is clearly rejected by Islamic law.

From the preceding thorough refutation of the "facts" of Dr. Rashad Khalifa's Theory, it may be concluded that the theory of 19 as a miraculous numerical code for the Qur'an has no basis in the Qur'an itself and the few instances where 19 and its multiples do occur are merely coincidences which have been blown out of proportion by Dr. Khalifa. It may be further concluded that the

Doctor's record of data falsification, textual changes and figure manipulation clearly indicate his dishonesty as a researcher and expose the low levels to which he stooped to invent support for his hoax.

Hence, 19 and its multiples may not be used to interpret anything of the Qur'an or Islam and all those sincere Muslims who have publically propagated this theory in ignorance are Islamically obliged to publically disown and discredit it, and immediately cease the publication, distribution and sale of books and tapes which support it.

With that I hope that all the doubts and queries surrounding the authenticity of Dr.Rashad Khalifa's "findings" have been finally laid to rest.

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